

SPIRITUAL GEMS

OF THE AGES.

BY

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OXFORD, BUTLER CO., O.—

MY BELOVED WIFE AND CHILDREN,

THIS VOLUME IS

AFFECTIONATELY INSCRIBED.

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PREFACE.

"FULL many a gem of purest ray serene" is garnered in this volume. It is the fruit of laborious research during a ministry of THIRTY YEARS. The literature of every age, of every nation, of every language, of every sect, has contributed its quota to the setting of these gems in a crown radiant with brilliants of the first water.

A noted evangelist of Chicago, Ill., who spent some time in perusing and copying "The Spiritual Gems" insisted upon their publication. At his repeated and urgent solicitation they are given to the Christian public with the earnest prayer that the evangelist's declaration may be verified, that "They will, I feel confident, by the blessing of God, be the means of doing much good." "I have," said he, "enriched many sermons with the brilliant and precious truths I have found in your invaluable compilation of *Spiritual Gems*." This book will bless the home which it enters, and the individual who makes it his mentor. It will enrich the understanding and purify the heart by the

presentation of the most sublime truths that ever entered the arcanum of the soul of man. There are lessons of deep and abiding interest to be learned by perusing and meditating upon these garnered treasures; these purest, noblest and most elaborate thoughts of the wisest and holiest men that ever blessed the earth with their presence, and enriched its spiritual literature with the winnowed wheat, the rich fruitage of their life-long labor and research.

This volume bears the impress of every diversity of individual character. More than three thousand saints, philosophers and sages, whose lives have extended through a period of four thousand years of the world's history, have contributed, each his quota, to the formation of this volume. Thus have been secured variety, spirituality and the highest order of intellectual thought and diction. Not a single inferior or commonplace thought or sentiment has been suffered to enter; and if any has surreptitiously found a place, upon discovery it will be unceremoniously ejected. It is a book suited to all ages and all nations; to all classes of men, and all states of society; for all capacities of intellect, and all necessities of the soul. It sets forth the most heavenly truths in a manner clear and convincing, and makes them comprehensible by all. All abstruse speculation is avoided. The King's highway of holiness—the way of salvation—is pointed out as with a beam of light, so that the convicted sinner needs not doubt as to what he must do to be saved. By the blessing of the Holy Spirit, the impenitent reader may be convicted of sin and led to put implicit trust in that Savior of whose ability and willingness to save he will find in this volume a complete revelation. The reader will rise from its perusal with elevated thoughts and feelings, with more ardent love of virtue, with increase of spiritual information, and with intense desire to serve more

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faithfully as a laborer in his Master's vineyard. This volume is unique ; it is a desideratum in religious literature, and it will doubtless become the *vade-mecum* of many a Christian.

BURLINGTON, DES MOINES CO., IOWA.

I have examined carefully and with great interest **THE SPIRITUAL GEMS OF THE AGES**. I am greatly pleased with it. I believe the book to be an admirable one—pithy, of great variety, and can not fail to be interesting and profitable to all who read it. Every known duty is enforced, and every vice is made odious by being presented in its true aspect. The work is not sectarian, but it is truly evangelical, and its worth will be more highly appreciated as time elapses. All the cardinal doctrines of grace are clearly and forcibly presented. The reader will find on every page pertinent, pungent, piquant pearls of thought. Open the book where you may, sparkling brilliants of the first water greet you. The minister of the gospel will find it an invaluable aid in the preparation of sermons. Whatever his subject, he can not fail to find many truths pertinent to it in this volume, and these truths so clearly and forcibly presented that any ordinary congregation will at once grasp and retain them. The Sabbath-school teacher, the parent, the private Christian, will find this volume a valuable aid to devotion, and a spiritual treasury from which to draw daily fresh supplies. The winner of souls will be encouraged in his great work, and greatly aided in answering objections, and in presenting, enforcing and illustrating the truth. May it have, as it richly deserves, a large sale and numerous readers.

REV. JOHN F. BOYD,

Stuebenville, Ohio.

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SPIRITUAL GEMS OF THE AGES.

J—esus never tasted one of the pleasures of sin. Holy angels never did. Souls in heaven never will. Can those pleasures be essential to happiness?

O—n becoming a Christian, we convert everything into a friend and helper; whereas, before, everything was liable to be against us. A sinner's conscience gives him constant alarm and pain till its voice is silenced. But on becoming a Christian he invokes its aid.

Conscience, whom I with opiates plied,
Now, wake, and be my faithful guide.

H—ow we anticipate an engagement with an important personage! We prepare ourselves. We are soon to meet God. "Prepare to meet thy God."

N—ever make a mistake, meet with a disappointment, suffer, lose anything which you prized, or go through any sorrow, without causing it to

be a source of instruction. "Who passing through the Valley of Baca make it a well." True wisdom this, instead of abandoning ourselves to grief. Rather say, What am I to learn, be, do, as the result of this trial? So dig in the Valley of Sorrow; it is full of springs not far from the surface.

K—eep not the company of vile men, lest you increase the number. King Jehoshaphat's weakness was alliance with bad characters. How foolishly he went into it in the case of Ahab and Ahaziah. 2 Chron. xviii. and xx.

"N—ow, therefore, put away Ashtoreth," etc. Some favored sin is the cause of every departure from God, and lies at the foundation of an impenitent state. In every case of impenitence the renunciation of some particular sin would powerfully help toward regeneration.

O—h that we could have a daily thought of a suffering, dying Savior! It would keep our hearts tender, our spirits gentle, our words mild, our tempers patient, and make us more loving.

" Well he remembers Calvary,
Nor lets his saints forget.

X—aupi pertinently asks, " Are you a Christian?" If not, do you ever expect to be? If so, *when?* If God should soon call you to your final account, what reason could you give for being

impenitent? Might you not be a Christian *now*? Delay not, seek salvation now, lest you put it off until too late. Receive these questions as from one who may never meet you till the judgment day.

“A—and they took Dagon and set him in his place again.” Men sometimes repeat the sins and follies for which they have been signally humbled and chastised.

U—nbelief, the Scriptures declare, does not arise from excusable weakness of reason, but from an “evil heart.” They everywhere make belief a moral duty and unbelief a sin. If there were no sinful unbelief of God, the world’s weight of sorrow and fear would mostly vanish. Unbelief is the only bar to the salvation of the soul. It is a sin against the remedy.

G—od’s ways of treating us are, some of them, a rule and help in our treatment of others. For example, He covers our sins, and does not expose us; is long-suffering, and He is kind to the unthankful.

H—ow little do we feel that we have been pardoned. We rather feel that once we were unhappy and now we have hope. But we are released convicts, escaped criminals, ransomed captives, who have sold ourselves. Should we

sin so easily if we remembered that we have had a just eternal punishment remitted?

E—very future hour will have its own duty, sorrow, care; how, then, can you postpone the duty of the present hour, which is to repent, and so burden a future hour with it, which will be sufficiently occupied with its own urgent concern? Men of business know how wrong this is in their private affairs.

Y—ou confidently expect to be converted and saved. How, in heaven, will you probably wish that you had acted, and when have begun to obey the gospel? and how will you wish you had felt toward the Church of Christ and its ordinances, and on what principles had used your property? and what end in life will it seem that you should have had constantly in view? The consummation of madness is to do what, at the time of doing it, we intend to be afterward sorry for—the deliberate and intentional making of work for repentance.

“M—ine hand shall not be upon thee.” Conscious of receiving a great wrong, it has wonderful power to forbear retaliation. We are thereby made superior to the evil-doer. We leave the case with God. Soon the thought of God as an avenger makes us pity, and even love, the adversary.

D—aniel's advice to Nebuchadnezzar deserves to be pondered. "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." That which was good for the king is good for all. We do well to notice the very frequent connection in the Bible of alms-giving with being accepted with God.

A—lthough the works of God are not dumb, but picture him to our eyes that we may see him, yet he comforts us far more powerfully when he adds to his works a living word, which the eyes do not see, but the ears hear, and the heart, through the inworking of the Holy Ghost, understands. Though we may "look up through nature to nature's God," the light of nature teaches the being, wisdom, power and goodness of God, but revelation is necessary to teach the way of salvation through the merits of a crucified Christ.

P—rayer is the defensive means which Satan and his hosts dread, while they can not emulate. They can blaspheme, they can argue, they can fight, they can write books, and, if need be, quote Scripture for their purposes; but pray they can not.

P—rayer should always be offered, remembering that God is acquainted with our real desires, and

it is those real desires, and not the words of our prayers, that will be answered. Every petition that fulfills the conditions of true prayer will be specifically granted, or else something better suited to our condition bestowed in its stead.

“L—ook not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.”

E—lisha's predicting to Hazael his reign and wickedness, and Hazael's fulfillment of the prediction, show that the clearest disclosures of future retribution by one from the dead would not, of themselves, deter wicked men from sin and its known consequences.

C—hrist atoned for all those sins which now trouble your conscience. Now you endure some of the consequences of those sins, but the guilt of them was atoned for. Go in peace in view of this.

R—epentance is impossible where there is no atonement for sin. This is capable of a strong argument. The bearing of this truth on the future condition of the wicked, when there shall be “no more sacrifice for sin,” is obvious.



E—ven the Lord Jesus himself, almighty and omniscient as he was, would not tempt Providence by needlessly exposing himself to danger, but he practiced caution and was prudent. “After these things Jesus walked in Galilee, for he would not walk in Jewry, for the Jews sought to kill him.”

E—very man deems that he has precisely the trials and temptations which are the hardest of all for him to bear; but they are so because they are the very ones he needs.

“**K**—now thou, my son, the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee, but if thou forsake him he will cast thee off forever.”

W—hen we tremble under a sense of our sins and terrors of the judgment and the curses of the law, let us look upon a crucified Christ, the remedy of all our miseries. His cross hath procured a crown, his passion hath expiated our transgressions, his death hath disarmed the law, his blood washed the believer's soul. Good reason have we, as well as the apostle, to determine with ourselves to know nothing but Christ and him crucified.

A—ll that is needed to render you acceptable with God is fully accomplished, and there is nothing for you to do but to accept what Christ has completed. Weave no more garments; there is the robe. Fill no more cisterns; there is the fountain! Lay no more foundations; there is the precious corner-stone. Come, ye despairing! The Lord help you to come and find peace at this hour, through Jesus Christ, your Lord.

Y—e do well to remember that habitual affectionate communion with God, asking him for all good which is needed, praising him for all that is received, and trusting him for future supplies, prevents anxious cares, inspires peace, calmness and composure, and furnishes a delight surpassing all finite comprehension.

N—ow, while it is true that the people must be properly educated before they will enforce Prohibition, it is equally true that a people are never better than their laws. If the laws fall below the standard of high moral reform, the people will, as a rule, never go beyond their laws. So long as our laws permit the sale and use of intoxicating drinks, the people will indulge in them. Prohibitory laws have a mighty influence in educating the people up to the proper standard of moral reform.

E—ach evening we should meditate upon the fact that one more day is gone from the list that

make up the sum of our years. We have one day less for the seeking and finding Christ; for cultivating the spirit of holiness in our hearts, for blessing society, building up the church, gathering sinners to the Savior, and promoting the glory of God. By so much the time is shortened that separates us from the grave, the judgment and the eternal destiny.

C—hrist is the Good Physician. There is no disease he can not heal; no sin he can not remove; no trouble he can not help. He is the Balm of Gilead, the Great Physician who has never yet failed to heal all the spiritual maladies of every soul that has come unto him in faith and prayer.

O—h, study to realize your amazing position, as one whom Jehovah, all-sufficient, is daily inviting into his friendship, and whom the wearer of a sinless humanity is willing to call his brother! Fear not to think it, that to you, a poor tenant of the dust, a white robe and a golden harp are offered. Fear not to think it, all sin-laden and sin-pervaded as you are, that to the fellowship of angels and his own society the Holy One invites you. Fear not to think it, that as a believer in Jesus, and so a member of his great ransomed body, you yourself are soon to be an inhabitant of that world where there is neither sin nor sorrow, and a burgess of that city whose streets are gold and whose gates are pearl.

Fear not to think such things ; but fear to forget them. Fear not to believe such things ; but fear to credit them in a cold and vacant manner. Fear to get into that habit which engulfs any amount of God's mercies as the ocean engulfs the argosy without feeling richer or fuller, or giving any revenue back.

U—ndoubtedly there is room in the church for all manner of workers. The poorest and least recognized are as much needed as any. Open your watch ; your eye falls on jewels there. But the sparkling jewels can not say to the modest coil of steel beside them, " We have no need of thee," for that is the mainspring. And the mainspring can not say to the tiniest cog-wheel, " We have no need of thee," for without it the works stand still. It is just so in the Church of Christ. One little worker can mar the whole by failing to fulfill his office. There is a place for each. Find your place if you are not already in it, and obey the Savior's command, " Go, work in my vineyard "—the command of a king which you disobey at the peril of losing the reward of the faithful.

N—othing is worth a thought beneath,
But how you may escape the death
That never, never dies ;
How make your own election sure,
And, when you fail on earth, secure
A mansion in the skies.

T—he spirit and tone of your daily walk and conversation will have great influence upon your comrades day by day. If it is what it ought to be, it will often fasten conviction on their minds, however wicked they are. Reader, how is it with you? Which way do you lead others? Are you as a beacon light set upon a hill leading others nearer to the cross? or is your lamp burning so dimly that you are a stumbling-block in the way of others? Our every-day walk and conversation in this view are of unspeakable importance.

Y—ou have known people in the atmosphere of whose influence the evil in your nature seemed cowed and abashed. It seemed to die out like a nettle in the frost; that clear, brisk, healthy atmosphere seemed to kill it. And you may have known men, after reading whose pages, or listening to whose talk, you felt more of kindly charity toward all your brethren in the helplessness and sinfulness of humanity. An every-day religion like this—one that loves the duties of our common walk, one that makes an honest man, one that accomplishes a moral and intellectual growth in the subject, one that works in all weather, and improves all opportunities—will best and most heartily promote the growth of a church and the progress of the gospel.

O—bligation is not to be measured by moral ability; for then there would be as many standards as

there are individuals, and their degrees of ability
 There is one standard for all, and that is God.
 Our moral impotence does not change it, nor
 lessen its obligation.

“H—ast thou not made a hedge about him?”—
 Satan’s observation and reflection with regard to
 a good man and God’s care of him.

I—n small things lie the crucibles and touchstones.
 Any hypocrite will come to Sabbath worship,
 but it is not every hypocrite who will attend
 prayer-meetings, or read the Bible in secret, or
 speak privately of the things of God to the
 saints.

“O—h the depth of the riches, both of the wisdom
 and knowledge of God; how unsearchable are
 his judgments, and his ways past finding out.”
 “He is good to all, and his tender mercies are
 over all his works.” “As a father pitieth his
 children, so the Lord pitieth them that fear
 him.” “He knoweth our frame, he remembereth
 that we are dust. He will not break the bruised
 reed nor quench the smoking flax.” “He de-
 lighteth in mercy, and judgment is his strange
 work” “Trust in the Lord and do good; so
 shalt thou dwell in the land, and verily thou shalt
 be fed.” “Believe in the Lord Jesus Christ
 and thou shalt be saved.”

Why did Christ come? God pitied sinners
 Why must he die? “Without the shedding
 of blood there is no remission.”

Why do we need him? We are dead in sin—under the law's curse.

What are we to do with our sin? Carry it to the cross.

How can it be removed? "The blood of Jesus Christ cleanseth from all sin."

What shall men believe? That Christ is able and willing to save.

To whom shall they go? To God in Christ.

In whom shall they trust? A personal, living Jesus, who was dead, and dieth no more.

How shall they loathe their sin? By looking at the crucified Christ.

How shall they vanquish sin? In the strength of the risen Jesus.

Ah, but the way is long and hard, and the struggle is unutterably wearying. Even so. There is no help for it but "to run with patience the race that is set before us, looking unto Jesus," who can make his yoke easy and his burden light.

GEMS.

Drunkenness is not only the cause of crime, but it is crime; and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has ever been practiced by the braves of any country or of any age.

—*Ruskin.*

As flows the river, calm and deep,
In silence toward the sea,
So floweth ever, and ceaseth never,
The love of God to me.

Darkness in the pathway of man's life
Is but the shadow of God's providence
By the great sun of Wisdom cast thereon,
And what is dark below is light in heaven.

For God to give men just what they want would often be the same as for a man to give gin to the night-wanderer whom he had it in his power to take home and set to work for wages.

—*Geo. MacDonald.*

Since all that I meet shall work for my good,
The bitter is sweet.

Every path hath a puddle.

God makes crosses of great variety ; he makes some of iron and lead, that look as if they must crush ; some of straw, that seem so light, and yet are no less difficult to carry ; some he makes of precious stones and gold, that dazzle the eye and excite the envy of spectators, but in reality are as well able to crucify as those which are so much dreaded.

There is no longer any doubt that nine-tenths of the crime, poverty and suffering of this country is caused by intemperance. The flood of evil passions that threatens to overwhelm the country flows directly from the saloon.

There is no more power in knowledge than there is in the stones or stars which you know, unless there be a spirit in knowledge which gives it energy.

Mystery is but another name for our ignorance ; if we were omniscient, all would be perfectly plain.

Prayer is a moral power applied to God to move him to do what he would not have done without it. The honest use of means is essential, when possible, to true prayer.

OVERCOMING OUR OWN SINS.

It is not hard to resist the devil in other folks. Many who fail to curb their own passions and

prejudices, find it easy (at a safe distance) to fight the pope, or the whisky-ring, or some evil combination, or some outward error. The Scribes and Pharisees could drag a guilty woman before the Lord, but they failed to conquer their own hate and jealousy and lust. A mob, though made up of individuals who never think of fighting their own criminal faults, may wreak terrible vengeance on the crime of another. The right way to cure evil is to get every man to try to overcome his own sins. The place to begin to resist the devil is in your own heart and life.

MAKING ALLOWANCES.

That is a very lovely disposition which excuses the faults of others, albeit severe with its own, on the plea that there is some reason, unseen and unsuspected, which, were it revealed, would go far to modify a harsh judgment. We are told of, or we observe in some fellow-creature, actions which our tastes or our principles condemn; or we are pained by something which a friend says or does. Let us not only have patience, but let us also be tolerant, since we can not know all the difficulties with which another must contend, nor can we estimate the weights with which another is handicapped in the race of life.

If joy be love exulting, peace is love reposing. It is love on the green pastures, it is love beside the still waters. It is that great calm which comes

over the conscience when it sees the atonement sufficient and the Savior willing. It is unclouded azure in a lake of glass; it is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.

Should you suffer your weary soul this day to sink into the arms of that Savior who rejoices to pardon and is mighty to save, the first entrance of such a word, and the first response of such a faith, would be the date of your better life and the commencement of your union to Christ. The graft has taken. At first the juncture may be very slight—a single thread or fiber—and it is not till you try to part them that you find that they are knit together; that their life is one, and that the force which plucks away the graft must also wound the vine. And your faith may yet be no more than a single filament. It may be only one point of attachment by which you are joined to the Lord Jesus. It may be only one solitary sentence, one isolated invitation or promise, of which you have undoubting hold. But hold it fast. If it be the word of Jesus, cling to it.

The Christian discovers that it needs an almighty power to sanctify. It needs the same power to enlighten his understanding as gave sight to blind Bartimeus; it needs the same power to quiet his conscience as said to the tempest, "Peace, be

still;" it needs the same power to soften his hard and stony heart as melted rivers from the rock; the same power to convert his carnal affections into spiritual as changed the water into wine; the same to subdue his rebellious passions as expelled the devils from the man possessed, and the same power to make him pure of heart and fit for glory as made the leper clean. And for all holy obedience he verifies the saying of Jesus: "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."

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There is no salvation but by the free mercy of God; no mercy but through the mediation of Christ; no interest in Christ, except by faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts; no genuine love to his people which does not influence a man to do good to them as he has ability and opportunity.

Any duty neglected prepares for a new disobedience—any sin committed paves the way for fresh transgression; but duties done and temptations resisted, fit us for new victories in the fight of faith, and greater advancement in the heavenly course.

In all unbelief there are these two things, a good opinion of one's self, and a bad opinion of

God. Obedience—a habitual exercise of faith in Christ is the most important, indispensable and arduous part of the obedience required of us as sinners seeking salvation. When we are by this grace enabled to live this life of faith in the Son of God, all other holy tempers follow, and all acceptable services may be performed; but without this no boasted services will be regarded by our holy and merciful God.

Yet this command, difficult as it is to a proud and carnal heart, only calls on a man who is poor and deeply in debt, to come that he may be enriched; a malefactor to accept of pardon and preferment, and a starving wretch to partake of a sumptuous feast.

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” In this language we strike another remarkable fact—that all the exercises of the Christian are in the sphere of faith. “The God of hope fill you with all joy and peace *in believing*.” Only in believing does he possess either joy or hope. Just as the air is the necessary condition of physical life and activity, so faith in Christ is the fundamental condition of our spiritual life. Notice the order of the graces which are here enumerated, “The God of hope fill you with all joy and peace in believing.” Observe the apparent anti-climax of the arrangement which our logic would exactly reverse. To us hope

would seem to spring from faith, as the first streak of light when the morning is opening its eye upon the world. Then hope would broaden into peace, as the faint dawn deepening into the clear daylight of the soul; and peace in its turn would mount into joy as the noonday splendor of our Christian experience. On the contrary, the apostle springs to the topmost grace of the believer, descending from joy to peace, through peace to hope, and through hope to faith, the bottom and ground of the whole series.

This anti-climax is one constant fact in our experience—*the recurrence in the advanced stages of religious life to the elementary principles of grace.*

We may have reached the summit of the highest joy, but we must ever come down the entire descent and renew the faith and repentance which were exercised at the beginning.

This recurrence to elementary principles marks our progress in all departments of knowledge. In the higher mathematics, the demonstration turns upon axioms which were accepted upon the first statement; in philosophy, however numerous the links in the chain, the reasoning depends throughout upon those primary beliefs which God has imbedded in the constitution of the mind, the keystones which bind the arch, and the buttresses which support the entire bridge. Equally so in the moral and spiritual sphere. All our conclusions as to right and wrong turn upon two or three fundamental principles recognized by the

conscience; and the holiest Christian must test his experience by renewal of the faith which he exercised at first. Hence it is that old age generally becomes so simple. The most reliant nature returns to the simple heart of its early days. In this law of pious experience, then, we have a practical test of our advance in holiness; the more we take up and renew the beginnings of the Christian life, the more surely are we advancing from grace to grace.—*B. M. Palmer, D. D., New Orleans, La.*

To say that a man is a thorough scholar or carpenter, is to say he is modest and willing to learn, while the distinguishing mark of a quack and charlatan is bombast and pretense.—*Adair Robertson.*

Our sins are infinite in number and irremissible, and it is absurd to think to discharge the debt of sin by paying the debt of duty. Pardon of sin is nothing else but the removal of the guilt of sin. As a pardon vouchsafed to a traitor does not cause his actions not to have been treasonable and worthy of death, so neither is it in the power of pardoning grace that our sins should not deserve death, according to their own demerit, since this demerit is necessary to sin as such. Pardon therefore removes only that guilt which consists in our own personal appointment and designation to punishment.

“Being justified by faith, we have peace with God.”

God brings men into deep waters, not to drown them, but to cleanse them.

All our afflictions are but so many doors to let in Christ.

God strikes not as an enemy, to destroy; but as a father, to correct.

The covetous man seeks to add to what he has. The avaricious man only strives to retain what he has.

Covetous men are like the salt sea; though they drink many waters, yet they are still unsatisfied.

The depths of man's misery are not so deep as God's mercy.

Avarice in old age, says Cicero, is foolish, for what can be more absurd than to increase our provisions the nearer we approach the end of our journey.

Afflictions are but conductors to immortal life and glory.

Lazarus found the rich man's gate shut, but the kingdom of heaven open.

Truth comes to us from the past, as gold is washed down from the Sierra Nevada Mountains, in minute, but precious particles, and intermixed with indefinite alloy, the *debris* of centuries.

The best remedy for evil thoughts is to have the mind occupied with pure and ennobling thoughts. The mind can not be a vacuum. It must be filled, if not with the good, with that which is evil.

Let not the stream of your life be a murmuring stream.

The company in which you will improve the most will be the least expensive to you.

— *Washington.*

When people are profoundly interested in the subject of religion, they are not kept from the place of worship by intense cold or fervent heat. The darkness of the night and the business of the noonday hour do not keep them from the house of God. After all, the difficulty can invariably be traced to the indifference of the human heart.

A solitary blessing few can find,
 Our joys with those we love are intertwined,
 As he whose wakeful tenderness removes
 The obstructing thorn which wounds the friend he loves,
 Soothes not another's rugged path alone,
 But scatters roses to adorn his own.

Large bounties to bestow we wish in vain,
 But all may shun the guilt of giving pain ;
 To bless mankind with tides of flowing wealth,
 With power to grace them, or to crown with health,
 Our little lot denies — but Heaven decrees
 To all the gift of ministering to ease ;
 The gentle offices of patient love,
 Beyond all flattery, and all price above,
 The mild forbearance of another's fault,
 The taunting word suppressed as soon as thought
 And crushed the sarcasm which would wound a friend—
 On these Heaven bade the sweets of life depend.

With peaceful mind thy path of duty run ;
 God nothing does, nor suffers to be done,
 But what thou wouldst thyself ; if thou couldst see
 Through all events of things, as well as he.

Every sin deserves God's wrath and curse, both in time and throughout eternity.

A chief art of the spiritual life is to do natural things spiritually, and spiritual things naturally.

A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.

True religion is obedience to God from a proper motive.

If the people fail to govern the saloon, the saloon will govern the people.

In faith there must be the consent of the will to gospel terms, as well as the assent of the understanding to gospel truths.

There is but one satisfying object in earth or heaven, and to that object you are told constantly to look. How long may it take to embrace Christ as a Savior? As long as it takes a drowning man to let go a straw and lay hold of an offered rope.

Rev. A. H. Aughey says: Christ, believed and trusted in for salvation, comprehends all there is or ever was meant by gospel faith. All that any one seeks or attempts to do outside of this, is so much of an effort made to save himself, no matter what that may be. Why should there be difficulty

in comprehending the only scriptural answer that can be given to the question, "What must I do to be saved?" Every Christian knows that one of the most striking characteristics of genuine faith is its great simplicity, and a moment's reflection will satisfy any one of this. God has mercifully adapted the conditions of salvation to the weakest capacities. Yes, to the capacity of the child who has just come to the years of accountability. Any one who has sufficient capacity to enable him to discriminate between good and evil, has also sufficient capacity to use the gospel remedy. It is the duty of the preacher of the word to present to the mind the proper object of faith—Christ. When this is done, it is the duty of those that hear to exercise faith in him, and salvation must be the result. He who loves little, prays little; he who loves much, prays much. All the blessings of the gospel are for "whosoever will." Are you willing? Then they are for you. Believe this, and what becomes of all your doubts and fears.

When thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying, and lying is the whole way to hell.

— *William Penn.*

If God cast me into the furnace to melt and try me, yet I shall not be consumed there; for he will sit by the furnace himself all the time that I am in it, and intently look into it, observing when it

has done its work, and he will presently withdraw the fire. O my soul, bless and adore this God of wisdom, who himself will see the ordering of all thine afflictions, and not trust it in the hands of men or angels.

God can not be enjoyed but as he is loved, nor loved but as he is known, nor known but by Christ, nor by Christ but as revealed to the heart by the Spirit.

The peculiarity of the Christian faith, the secret of its strength, is this, that all which it has, and all which it confers, is laid up in a *person*. This is what has made *it* strong, while so much else has proved weak: that it has Christ as its middle point; that it has not a circumference without a center; that it is not merely a deliverance, but a deliverer; not a redemption only, but also a *Redeemer*. This is what makes it fit for wayfaring men. This is what makes it sunlight, and all else, compared with it, but as moonlight—fair it may be, but cold and ineffectual.

Oh, how great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart; between accepting a system and cleaving to a person.

Our blessedness—and we may not miss that blessedness!—is, that our treasures are treasured in a person, and are, therefore, inexhaustible.

They are secured in One who is not for one generation, a present Teacher and a living Lord, and then for all succeeding a past and dead one, but who is for all his people, in all ages, a living Savior and a present Friend.

—*Rev. A. H. Aughey, Gettysburg, Pa.*

The Christian life is not an engagement by contract between the Master and his servant. It is the union of two hearts—that of the Savior and the saved—by the endearing ties of the most intimate love.

Cometh the blessing down,
Cometh the joy from heaven,
Cometh the victor's crown,
The sense of sins forgiven—

To him who nothing offers to his gracious waiting Lord,
But a heart of deep contrition and a trusting in his word.

It is not faith, nor repentance, nor baptism that actually saves, but the power of Christ. He does the saving, we do the receiving. The word does not teach, "Believing and being baptized saves," but "He that believeth and is baptized shall be saved" by the Lord, who makes the promise.

"Thy faith hath saved thee" (Luke vii. 50). Christ often takes the crown off his own head and puts it on the head of faith; witness such passages as these, which are frequent in Scripture: "Thy faith hath saved thee," "Thy faith hath made thee whole." And no wonder Christ crowns faith, for, of all graces, faith takes the crown off a man's

own head and puts it upon the head of Christ. Other graces make us like Christ, faith makes us members of Christ. Faith is implicit confidence in Christ; unbelief is a sin against the remedy.

Many Christians who bear the loss of a dear child or of all their property with the most heroic Christian fortitude, are entirely vanquished by the breaking of a dish or the blunder of a servant.

Until you view sin as your determined enemy, you never will successfully strive against it; not *this* or *that* sin, but sin itself in general.

SIN'S DILEMMA.

If I commit this, I must either repent or not. If I repent, it will cost me more grief and anguish than the sensual pleasure can be worth. If I *never* repent, it will be the death and damnation of my soul.

Every act of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it; it will return into the conscience and perform a strange work there.

Unchastity is a sin which greatly corrupts the human soul and exposes it to numerous evils in this world and to the wrath of God in the world to come.

In all his dispensations God is at work for our good. In prosperity, he tries our gratitude; in mediocrity, our contentment; in misfortune, our

submission; in seasons of darkness, our faith; under temptation, our steadfastness, and at all times, our obedience and trust in him.

ANTICIPATIONS OF HEAVEN.

Let your *hope* enter within the veil—in the full and delightful anticipation of your speedy admission. And is this the only grace which should enter? No! Let *love* enter within the veil and say, “Whom have I in heaven but thee?” and let *faith* enter and say, “I shall see the goodness of the Lord in the land of the living;” let *patience* enter and behold the good resting from their sorrows; let *gratitude* enter and take up its song and its harp; let *humility* enter and see how all its honors are devoted to Jesus; let *charity* enter and mark how, amidst all the varieties in character, origin and glory among its inhabitants, there is but one heart; let *desire* enter and say, “Oh, when shall I come and appear before God?” and let *joy* enter and drink of its rivers of pleasure.

Consider the infinite, all-searching eye of God, to whom thou prayest, and whom thou usest with such intolerable indignity in every unworthy prayer thou puttest up to him.

One duty follows close upon another. Sin is like death and the grave—dark and blind and ignorant. Faith and prayer and work are invincible.

Even persecutions and trials bear witness to the faithfulness of Christ's promises.

PRAYER.

In earnest prayer we naturally seek, in the attributes of God, or in the principles of his moral government, or in the relations which he sustains to his people, or in the promises which he has made, something upon which to sound the expectation of an answer. This, as the ground of our appeal, is immediately pushed to the front of the prayer in the invocation itself. Thus in the Scripture we find Jehovah addressed severally as "the God of patience," as "the God of all consolation," as "the God of peace;" in every case the title contains the substance of the prayer, as well as the warrant upon which it is based.

Grace to live from day to day an increasingly Christian life without being inordinately anxious about the morrow, faith in Christ as the only and all-sufficient Savior for us, and more success in imitating the example of him who is Lord and Master, must be the great aim of every Christian, and, if reached and realized, will prepare him equally for death and life.

Some time ago, a workingman was urged by his employer to do some work on the Sabbath. The man courteously, but firmly, declined to do it. "Why?" said the employer. "Did not our Lord himself say that the 'Sabbath was made for man'?"

“Yes, sir,” was the shrewd reply of the workman, “you are right—the Sabbath was made for man, and, therefore, do not take it from man.”

—*Rev. Samuel Aughey, Ph.D., Lincoln, Neb.*

I wonder, many a time, that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

If God undertakes to provide for any one, the provision must of necessity be perfect. It is wholly impossible that God could omit any one thing needful. The poor, foolish heart may imagine a thousand wants, but God knows what we really want, and he will provide for all.

In preaching the word, Christ Jesus himself is the object of faith. The truth or gospel of Christ is the matter of faith; the divine evidence of the truth is the ground of faith; the declaration and hearing the truth is the medium of faith, and the Spirit of truth is the author of faith.

Happy are the families when the government of parents is the reign of affection, and the obedience of the children is the submission of love.

Staupitz beautifully says, “Sin is never overcome by looking at it, but by looking away from it, to him who bore our sins, yours and mine, on the cross. The heart is never won back to God by thinking that we ought to love him, but by learning what he is—so pre-eminently worthy of our

love. True repentance begins with the love of God. The Holy Spirit teaches us to know and, therefore, to love God."

It helps a man to preach well, that he is punctually and generously paid by the people to whom he ministers. It may be that no small amount of poor preaching in these days may be accounted for by poor pay. Ralph Waldo Emerson says: "When I asked an iron-master about the slag and cinder in railroad iron, 'Oh,' he said, 'there is always good iron to be had; if there's cinder in the iron, it is because there was cinder in the pay.'"

Till once Jehovah is supreme in the soul, an orderly and respectable life is only rebellion without violence, and even benevolence without godliness is only a beautiful impiety.

When a man gets down on his knees and prays for pardon of his sins, or for the teaching of the Holy Spirit, or for assurance of salvation, but prays for them as if the Lord would grudge to give them, can he wonder that he is not heard? Whatsoever the Lord has promised, that he is willing to bestow.

Faith deals in a person rather than in a system of philosophy. It stands for life inspired by a person, and not for life wedded to certain forms of Christian thought, and, hence, devotion to a form of theology, or of ecclesiasticism, or to an organ-

ization, is not the faith required in God's word as the instrument of salvation. To suppose that a Christian must believe just such a statement of ideas, Protestant or Catholic, Calvinistic or Arminian, was the fatal error of the past and the decaying error of the present. The assemblages of proposition and inference are breaking up to make room for the Personage so great in Bethlehem and so divine still. A person is always simpler and more inspiring than a philosophy, just as a rose is always sweeter than botany, and a Beatrice lovelier than her history. Thus Christ stands forth greater than all theology, however accurate; infinitely greater than a theology that is small or a system that is partly false. In presence of Jesus himself the assembled dogmas of the middle and more recent ages scatter and retreat as slaves separate or bow in humility when the king appears, or as clouds scatter when the sun's chariot rolls on the eastern border. Christ advances in only his own character. He came not with any controversy over details of hell or heaven, or immersion or sprinkling, or presbyter or bishop, but bearing his own character, as the light carries its seven colors, or as the spices carry their perfume. A correct knowledge of religious truths and customs is desirable, just as the daylight is best for him who must walk through the city or country, but this knowledge of Christian doctrine or custom forms an humble part indeed of the faith which leads toward peace and God. Faith is not a *mass*

of information, but a profound attachment; hence, behind all these systems which a hundred sects have pushed to the front—systems which contradict and render each other impossible—there moves one character which is always one and whom all love. It is, therefore, no part of faith to gather up all these varied and transient ideas, but to hasten over all of them, and to say, with affection, "Behold my Master."

There is no day so delightful as the day that is useful; and no week is likely to pass so serenely as the week whose first day was doubly hallowed by devotion and benevolence.

Repent and believe. How? What? To repent is to be so sorry for having done wrong that I will prayerfully and continually try to stop doing wrong. I am to believe that Jesus, who made all things, and who died to pay for my sins, and to buy that heaven for me where there is "no more sorrow, nor crying, neither any more pain," is able and willing to save me—so believe it, that I will give my heart to him now, by deciding sincerely to try to do just as he wants me to do all the rest of my life. Every moment of delay thus to accept Christ as my Captain is a moment of rejection of him. Rejection was the great sin of the Jews. It continues to be the great sin of the world. As it is a sin for a child to delay a moment to obey its parents, it is a sin for me to delay a moment to obey the inviting command of my Father in

heaven—"Give me thy heart." To come to him, and that only, will save me from sin and its awful penalty.

O sinful soul, pressed down with a sense of guilt, and penitently desiring to be rid of the burden, thou art the very one for whom Christ died, the just for the unjust, to bring thee to God. Depend on him and thou canst not fail.

THE FRUITS OF FAITH.

Faith cheers the apprehensions, impresses the affections, determines the will and governs the life. Consider the great efficacy of simple faith in the atonement of Christ. We are saved by simple faith, or by believing in Jesus from moment to moment. This is true, whether for pardon or purity, for both are received and retained only by faith in the blood of Christ.

It is disowning my belief, wronging my soul, and giving the lie to God, to think but for a moment that his mercy in Christ is not above all my sins.

Hold fast your confidence to the end, pray without ceasing, is the counsel of the word of God. Great revivals often come unannounced and unexpectedly. As the snow on the Jungfrau accumulates for months before it topples over and rushes down the side of the mountain in an avalanche which carries even the rocks before it,

so correct knowledge and convictions increase in the minds and hearts and consciences of men until they can no longer be repressed, and they then break out in a mighty, almost national, renunciation of worldliness and sin, and profession of faith in Christ.

It is the eye that sweeps over the whole circle of divine truth that rests upon Jesus as the center.

Men may abolish Sunday laws, but they can not remove the Christian's obligations to keep the day sacred.

Disobedience dims the spiritual vision, vitiates the spiritual taste, and will finally destroy our relish for God's word. Believing and living out God's word bars sin out of the soul.

Faith is the subjective appropriation of the objective righteousness of Christ. Faith demonstrates to the eye of the mind the reality of those things that can not be discerned by the eye of the body. It is the firm assent of the soul to the divine revelation and every part of it, and sets to its seal that God is true.

A contemplative life has more the appearance of a life of piety than any other; but it is the divine plan to bring faith into activity and exercise.

In the life of faith we do not merely look at the principle of dependence upon God, or of confidence in him, though that may be the thought

immediately suggested by such words. It signifies much more. It is a life of large and various energies ; for, according to God or Scripture, faith is that principle in the soul which not only trusts him and believes him, but it is also that which apprehends his way, acts in concert with his principles and purposes, receives his promises, enjoys his favor, does his bidding, looks for his kingdom, in his strength gains victories, and by his light walks in light, and thus it is ever, though variously, exhibiting a life according to him or formed by communion with him.

One sweet word of holy meaning
Cometh to me o'er and o'er,
And the echoes of its music
Linger ever, ever more.
Trust—no other word we utter
Can so sweet and precious be,
Turning all life's jarring discords
Into heavenly harmony.

Balaam, Gehazi, Judas, Ananias, Demas, were not recovered, while others were. What was the one sin of those men? Covetousness.

“He that loveth silver shall not be satisfied with silver ; nor he that loveth abundance with increase.”

You can't fill a man as you would fill a pitcher ;
He always will hold a little more gold ; and never so rich, but
that he'd be richer.

The merits of the poor are not to be the rule of our charity. God himself maketh the sun to rise

upon the evil and the good. If we but moderate our vanity, we shall have enough for charity. .

Prayer is the silver trumpet of the saints. When they walk it is the latchet of the sandal; when they wrestle, it is the knot of the girdle; it is the golden key of heaven by which the child has access to his father's treasures.

As every mercy is a drop obtained from the ocean of God's goodness, so every affliction is a drachm weighed out in the wisdom of God's providence.

Sin is like a river, which begins in a quiet spring, but ends in a tumultuous sea.

Can we ever cease to remember Jesus who gave himself for us ?

Cheerfulness is the friend and helper of all good graces, and the absence of it is certainly a vice. If cheerfulness be not health, assuredly melancholy is a disease. Practically, cheerfulness occupies a very high position, and without it the Christian laborer is destitute of a very considerable element of strength. Cheerfulness sharpens the edge and removes the rust from the mind. A joyous heart supplies oil to our inward machinery, and makes the whole of our powers work with ease and efficiency; hence it is of the utmost importance that we maintain a contented, cheerful, genial disposition. The longer I am engaged in my Master's service, the more I am confident that the joy of

the Lord is and must be our strength, and that discontent and moroseness are fatal to usefulness. With all my heart would I say to my fellow-servants, "Rejoice in the Lord always," not only for your own sakes, but for the sake of the work which is so dear to you. Whoever may advocate dreary dullness, I can not, and dare not do otherwise than impeach it as an enemy of true religion.

Ah, Christian, know your resources. Hear your God saying, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Make him your "hiding place," your "dwelling place." Beware, in your distress, of crooked policy, of unlawful means of relief, of impatience, of dejection. By nothing can you so much please God as by your confidence in him. And by nothing can you so recommend your religion, as by showing the peace that passeth all understanding, keeping your heart and mind through Christ Jesus. Check, therefore, every tendency not only to murmuring, but to despondency, and after the example of your model, say, "What time I am afraid, I trust in thee." "Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God."

The humble Christian, pouring out all his desires before God, confessing unto him all his sins, adoring his perfections, pleading his promises, dedicating himself to his service, and longing for the fruition of his salvation, is kept in humility and

faith, in watchfulness and dependence, in holiness and joy, and is at length brought by the mercy of God to that full redemption of body and soul after which he has so long and perseveringly sighed.

God gives everything, even heaven itself, to prayer.

God's corrections are our instructions; his lashes our lessons, and his scourges our school-masters.

Repentance includes self-abhorrence; as a man not only loathes poison, but the very vessel which smells of it.

When you are tempted by Satan, make that temptation the ground of your going at once to Christ in prayer, and when Satan finds that his efforts to draw you to himself only bring you nearer to your Savior, he will be very apt to let you alone.

Prejudice lurks in hidden corners of all minds over which knowledge has not shed its penetrating light, and prejudice is the natural foe of magnanimity.

No soul ever miscarried under temptation that cried to the Lord for succor, with faith and expectation of relief.

Moral suasion for the man that drinks,
Mental suasion for the man that thinks,
Legal suasion for the drunkard-maker,
Prison suasion for the statute-breaker.

“He that hath God, hath all things; and he that hath him not, hath nothing.”

Experience is one of the oldest and best teachers, but her prices are ruinously high.

Ministers are stars, and Christ knows best in what part of the firmament of the church to fix them.

Christians pray with outspread, because clean hands, with uncovered head, because they are not ashamed, and without the aid of a prompter, because we pray from the heart.

It is a great joy of the gospel—indeed, it is that which makes it gospel—that it is for every poor sinner that will believe.

Kind words are blessed things. Speak them every day. Scatter them like sunbeams everywhere. They will bless others, and then return to bless your own heart.

Labor as long-lived; pray even as dying.

All who are free from righteousness remain strangers to peace. All external peace is false and unstable that does not come from the peace of God in the soul.

The resolved mind has no cares.

Temptation is better known by its ill effects than by its best description. Its Greek primitive signifies trial. So that anything which tends to try and discover what is in the heart or will of

man, is, or may be called, a *temptation*. Briefly, any thing or object whatsoever, whereby a man, either through the instigation of the devil or his agents, or the corruption of his own heart, or the particular circumstances of his condition, or all of them together, is apt to be drawn or disposed to some sinful act or omission, is that which the Scriptures principally and most properly call a temptation.

All the mischief that sin can possibly do a man, temptation designs him; all that is valuable in this world or the next, it would rob him of; and all that can be called misery here, or hereafter, it would subject him to.

Temptation never begins where it means to end.

In the beginning it flatters, in its progress it domineers, and in the issue it damns. Hell is the center of all the devil's temptations; thence they, were first drawn, there they all meet, and to destroy both body and soul in the lake that burneth is the end. There is not the least thing in the world the tempter offers a man for nothing. His drift in every one of his temptations is to separate between the soul and its chief good *forever*. Every temptation not overcome certainly destroys.

Men dally with temptation because they are not fully persuaded that there can be so much evil in that which looks so fair. But the design of it is by leading from sin to sin to harden thy heart and debauch thy conscience; when Satan has done

this, he knows he has the sinner in chains, whensoever may be the time of his execution.

The tempter for the most part prevails not so much by what he suggests to a man as by what he finds in him; our lusts, our depraved appetites and corrupt affections give him such a mighty power over us. If these were thoroughly mortified and extinguished, the temptation must of necessity fail, and sink and vanish into nothing for the want of matter to work upon. As skillful an engineer as the devil is, he will never be able to play his engines to any purpose, unless he finds something to fasten them to. It is with the soul as with some impregnable fort or castle; nothing but treachery within itself can deliver it to the enemy. Sin is the greatest weakness in the world, and what a pitiful thing does it render the stoutest heart upon the assault of a mighty temptation. Nevertheless, the strongest temptations to sin are no warrants to sin.

God delivers only those out of them who do their lawful utmost to deliver themselves. The heart of man is so weak in itself within, and so assaulted from without, if not borne up and assisted by something mightier than itself, it is by no means an equal match for the tempter. But we have the blessed assurance that God never did, nor will, nor can desert the soul that trusts in him for deliverance. God's wisdom and power being *infinite*, must needs in the very judgment of bare reason, have inconceivably more ways to deliver from

temptation than there can be temptations for any one to be delivered from. God sometimes delivers by *prevention* or keeping off the temptation. Omnipotence could not certainly prevent a danger if omniscience did not foresee it, and this is a demonstration that all such preventive deliverances are wholly from God. Numerous are the deliverances that God's eye works for us, that we see, but manifold more are those which *we* do not see, but he does. Where can a man be so safe as in the arms of a sin-preventing grace? How happy are those who have omnipotence and omniscience, infinite power and infinite wisdom, joined with infinite mercy to watch over and guard them. How many forbear sinning because a merciful Providence has warded off the occasion, and thereby given an answer to that most important and divine petition, "Lead us not into temptation."

When we pray that God would not lead us into temptation, we pray that God by his providence would so order and dispose all the circumstances of our lives, as not to lay before us those objects nor to proffer us those occasions which might either excite or draw forth our inbred corruptions.

Is there a greater enemy than anger which kills both laughter and joy? This flame will burn up the pleasant barge of friendship. "Chain anger, lest it chain thee."

A self-made business man says: "Let me go into any community, stay there for two days, look

at the people and listen to their talk, and I will pick out infallibly the men who have not been to church for twenty years, simply by discerning those persons who show by manners, by speech and by the level of their thought, that they are strangers to contact with ideas, and particularly with that order of ideas which most glorifies and exalts."

Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

Constant communion with God is what makes service for him sweet and easy, prosperous and successful. Try it and see.

Salvation is very simple. God *loves* and *gives*. The sinner *believes* and *receives*.

Seek to know the character of God, then "trusting" him will be as easy as breathing.

We should deal with our corrupt nature as we would with a notorious thief, never trust it.

ASSURANCE REASONABLE.

Here is a true Christian daily harassed by the weakness of his faith. He shuts himself up in a prison of despondency, and fastens the windows of his cell with the gloomy bars of doubts and fears. How foolish he is! He has been redeemed

by covenant blood, saved by almighty grace, pardoned by Jesus, set at liberty by the Son. Yet, spellbound by the fatal mystic power of some weird imagination, he clings to the gloomy walls of Doubting Castle. What would you say of a millionaire who went threadbare, clothed in rags and starving himself on a penny a day? Many a Christian is doing this. He passes along with limping, hesitating gait, at a sorry pace toward the beautiful gates of pearl, when there is in the divine treasury, to be had simply for the asking, grace enough to make him like Jacob of old, a very prince with God. Why thus weary life with self-imposed burdens? Go to the cross. Faith, like the enchanter's wand, will roll the burdens off the soul, and you will come away with light and happy hearts, such as become the children and heirs of a king. Do not grow weary in asking gifts of your Father. His patient ear never wearies of your requests. Never fear asking too great things of his royal hand and heart. "Giving doth not impoverish him, neither doth withholding enrich him."

LIVING IN HOPE.

What hope? The hope of perfect resemblance to Christ in heaven. But let us remember that this is awarded only to such as delight in spiritual things here. "Every man that hath this hope in him purifieth himself, even as he is pure." This is the day of his appearing. He invites to look

unto him. Obeying him, we become like him in as real a sense as are the glorified in his immediate presence. We are now the "sons of God," though the future completeness of moral conformity baffles our power of conception. Still, the resemblance begins here, and from "glory to glory," even as by the Spirit of the Lord, we advance in likeness to him.

Those two lovers, grace and assurance, are not by God so nearly joined together, but that they may, by sin on our part and justice on God's, be put asunder.

IN CHRIST.

Let me hear when I am on my death-bed that Christ died in the stead of sinners, of whom I am chief; that he was forsaken of God during those fearful agonies because he had taken my place; that on his cross λ paid the penalty of my guilt. Let me hear, too, that his blood cleanseth from all sin, and that I may now appear before the bar of God fully pardoned. Let me realize the great mystery of the reciprocal substitution of Christ and the believer, or rather their perfect unity—he in them, they in him—which he has expressly taught; and let me believe that I was in effect crucified on Calvary. He will in effect stand before the throne in my person. His the penalty, mine the sin; his the shame, mine the sin; his the thorns, mine the crown; his the merits, mine the reward. Verily thou shalt answer for

me, O Lord, my Redeemer; in thee have I put my trust; in thee trusted; let me never be confounded.—*Bishop Le Jeune.*

True repentance consists in the heart being broken for sin, and broken from sin. Some often repent, yet never reform; they resemble a man traveling a dangerous path, who frequently stops and starts, but never turns back.

I AM THE DOOR.

The ancient city of Troy had but one gate. Go round and round the city, you would have found no other. If you wanted to get in, there was but one way. So to the golden city of heaven there is but one gate. Christ says, "I am the door." Now, Christ is not known to the heathen; they have many doors to heaven. He then who said, "I am the door," also said, "Preach my gospel to every creature."

Apathy is one of the very worst diseases of our nature; as it not only incapacitates us for combating, the encroachments of vice, but also closes every avenue of our souls to the approach of virtue.

Nothing is so eloquent addressed to the intellect as luminous statement. Nothing so eloquent addressed to the sentiments as intense conviction.

The streams of religion run deeper or shallower, says Calcott, as the banks of the Sabbath are kept

up or neglected. A preacher in Holland called the Sabbath God's dyke shutting out an ocean of evils.

FIRST THE HEART.

You may be very orthodox, indeed, and very sound in doctrine, but when Jesus comes into the house, he will have the best parlor—the heart. Not here in the cold garret of the brain, but there in the warm parlor of the heart, there must Jesus dwell.

Endeavor to be truly and thoroughly religious, and be not discouraged at the difficulties of it. God's grace shall be sufficient for your help; his promises your sweet encouragement, and peace of conscience and communion with God shall be your ever-present cordials.

A man that hath anything in the world so dear that he can not spare it for Christ, if he calls for it, is not a true Christian.

There is more joy in enduring a cross for God than in the smiles of the world; in a private despised affliction without the name of suffering for his cause, or anything in it like martyrdom; but only as coming from his hand, kissing it and bearing it patiently and gladly, because it is his will.

The proof that we believe in the reality of religion, is that we walk in the power of it.

Childhood often holds a truth with its tiny fingers, which the grasp of manhood can not retain ; which it is the pride of utmost age to recover.

BELIEVING THE GOSPEL.

It is through *believing* that salvation is realized. We are saved when we believe the gospel. A gospel not believed will do nothing for us but condemn. A believed gospel saves, and saves as soon as believed. That gospel is the Holy Spirit's testimony to God's free love, and to the finished propitiation of the cross. The reception of that divine testimony is salvation. Has this salvation, O man, found its way into you? or is it still resisted? Is the evil heart of unbelief still shutting it out? Is it still appealing to you in vain? Is it still telling you the old story of the love of God, the love of Christ, but telling it in vain? Have you not yet discovered the good news which it brings to you? Are you still unsaved? Unsaved because rejecting this gospel, and refusing the free gift it brings.

Those that aim to engross the world to themselves, and grasp at all, lose the comfort of all and make themselves miserable in the midst of all.

Promises of salvation do not supersede, but engage, our petitions for it.

A cheerful resignation to God is the way to obtain a cheerful satisfaction and confidence in God.



He is truly learned that doeth the will of God,
and forsaketh his own will.

Were half the power that fills the earth with terror,
Were half the wealth, bestowed on kings and courts,
Given to redeem the human mind from error,
There were no need for arsenals and forts.

Peace societies seek to do away the custom of war among nations as inconsistent, not only with Christianity, but with the best interests of mankind, and propose to supersede it by better means of settling their disputes—such as mediation or reference, but especially stipulated arbitration—until a congress and court of nations can be established as a permanent system of peaceful justice between them, like that we have between individuals and minor communities.,

The camp has had its day of song.
The sword, the bayonet and plume
Have crowded out of rhyme too long,
The plow, the anvil and the loom.

AN EPITAPH ON TWINS.

Say, are they lost or saved ?
If death's by sin they sinned, for they lie here ;
If heaven's by works, in heaven they can't appear.
O Reason ! how depraved !
Revere the sacred page, the knot's untied :
They died, for Adam sinned ; they live, for Jesus died.

THE TYRANNY OF APPETITE.

One sin would flash to the brain like a fire, and then all fear, all care, all conscience would be

gone, and not one glass, but a dozen, would be inevitable. Then you might have to look for me in some of those dens to which the possessed of the devil flee, when the fit is on them, and where they rave and tear and cut themselves till the madness is worn out. This has happened too after long periods of self-denial, self-control and illusive hope. It seems to me that my experience is like that of a man whom some cruel fiend condemns to go through all the agonies of drowning over and over again—the dark plunge, the mad struggle, the suffocation, the horror, the agony, the clutch at the shore, the weary clamber up steep rocks, the sense of relief, recovery and hope, only to be wrenched off and thrown back to struggle and sink again. If I had fallen dead after the first glass of wine I had tasted, it would have been thought a horrible thing, but would have been better for my mother; better for me than to have lived as I did.—*Mrs. H. B. Stowe, in My Wife and I.*

Serve God; let him be the author of all thy actions; commend all thy endeavors to him who must either wither or prosper them; please him with prayer, lest if he frown, he confound all thy fortune and labor, like the drops of rain upon the sandy ground.—*Raleigh.*

In the midst of worldly business and the cares of life, the soul is in constant danger of losing sight of those eternal interests which are of infin-

itely greater moment than temporal concerns, however important or urgent these may be. We but pass across the earth and have no abiding dwelling-place, and we should cherish and practice whatever may help to keep our thoughts upon the eternal kingdom which Christ has prepared for all those who love him.—*Bishop J. L. Spalding, Peoria, Ill.*

Come to God for what no one else can give you or do for you; plead his promise, and expect his aid; so you honor him. You can not trust man too little, nor God too much.

Lying is like trying to hide in a fog. If you move about, you are in danger of bumping your head against the truth; as soon as the fog blows up you are gone anyhow.

Personal influence and personal work is now wanted to promote the cause of Christ in the world. Giving money is a good thing, and a Christian duty. Going to church is a good thing. Setting a good example is a good thing. Cultivating all Christian virtues is a good thing, and letting one's light shine is a good thing; but, added to all these good things, should be active, personal labor. The command of the Master to work for every good cause is plain. We are required to "seek first the kingdom of God;" to "Go into all the world;" to "watch" as well as pray, and not be "weary in well doing." Christians should

work together "while the day lasts," and "fight" a good fight against all evil. How can they conquer without a conflict with sin? How can they be like Christ without imitating his *working* example, without "going about" to do good? We need workmen just now, and of a sort which need not and should not be ashamed to work.

Willingness to serve is one of the first requirements of those who are Christians. They are to believe, to submit, to be patient, meek, merciful, but they are to stand saying, "Here am I, send me." Unless one have that spirit, he will not make much progress, nor will he find his religion a joy to him. Service is demanded, and he knows it, and unless he puts himself in an attitude of hostility by direct refusal, which he is not likely to do, if he remains a Christian at all he must try in some measure to perform it.

A gracious soul grieves more that God by his sin is grieved and dishonored, than that himself is afflicted and chastened for it.

Sorrow comes soon enough without despondency. It does a man no good to carry around a lightning-rod to attract trouble.

When thou believest and comest to Christ, thou must leave thine own righteousness behind thee, and bring nothing with thee but thy sin.

Thou must leave behind all thy holiness, duties,

humblings, etc., and bring nothing but thy wants and miseries, else Christ is not fit for thee, nor thou for Christ.

Temptations are a file which rub off much of the rust of self-confidence.

What spectacle more pleasing does the earth afford than a happy woman, contented in her sphere, ready at all times to benefit her little world by her exertions, and transforming the briars and thorns of life into roses of Paradise by the magic of her touch? There are those who are thus happy because they can not help it. No misfortunes damp their sweet smiles, and they diffuse a cheerful glow around them, as they pursue the even tenor of their way. What their condition is makes no difference. They may be rich or poor, high or low, admired or forsaken by the fickle world; but the sparkling fountain of happiness bubbles up in their hearts, and makes them radiantly beautiful.

THE GREATEST SCOURGE.

Marshal in one dread army under one bloody flag all the calamities that ever beset the human race—wars, famines, pestilences, murders, earthquakes, fires, tempests and desolations innumerable. Blow the trumpet long and loud, and call them to one combined, universal, dreadful onset, and let them bear down with fell purpose and unwonted wrath upon the terrestrial citadel of human nature, scattering horror, misery and destruction

in their train, and there is one scourge of scourges, one scorpion of scorpions, one curse of curses, one monster of monsters, that can single-handed outdo them all. His spirit is fierce as a wounded tiger; uncontrollable as a savage wolf, and malignant as a desolating fiend. His footsteps must be arrested or the nation is ruined.

Open your heart to sympathy, but close it against despondency. The flower which opens to receive the dew shuts against the rain.

The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it.—*Madame De Stael.*

Conscience is the voice of God in the soul.

Alas! if the principles of contentment are not within us, the height of station and worldly grandeur will as soon add a cubit to our stature as to our happiness.

The sweetest, grandest grace of the Christian life is that of love—the *love* that thinks no evil and is kind. Every day the heart is appealed to for an exercise of this charity that suffereth long. As the disciple of Jesus has himself been forgiven, so must he forgive. The slightest grudge against a brother impairs this chiefest grace of the soul. The gospel reaches down to the lowest lost sinner upon the face of the earth, and has the power to make him a king and priest unto God, and set him

in a heavenly place. There is no limit to the down-getting and uplifting arm of Christ. The church is not a select circle of the immaculate, but a home where the outcast may come in. It is not a palace with gate attendants and challenging sentinels along the entrance-ways holding off at arm's-length the stranger, but rather a hospital where the broken-hearted may be healed, and where all the weary and troubled may find rest and take counsel together.

The great comprehensive truths written in letters of living light on every page of our history are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor of immortal hope, except in the principles of Christian faith, and in the sanctions of the Christian religion.

Blessed are those who see the day of glory, but more blessed are they who contribute to its approach.

We comprehend the earth only when we have known heaven. Without the spiritual world, the material world is a disheartening enigma.

The chief secret of comfort lies in not suffering trifles to vex us, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

Let prayer be the key of the morning and the bolt of the evening.

There can be no real efficacy in prayer to God when it takes the form of a petition which must be either granted or refused; because "law," which reigns throughout the spiritual and material universe, is an insurmountable obstacle to the efficacy of prayer. This objection has been triumphantly proclaimed to be "one of the most remarkable conquests of modern thought," into which no man can enter with an intelligent sympathy without abandoning the fond conceit that God will grant a particular favor to one of his creatures upon being asked to do so. So that, while it may have been pardonable in the superstitious and unscientific past for men to pray for rain, for health, for deliverance from pestilence, when those things were supposed to depend upon the caprice of an omnipotent will, now that we have attained to a higher and nobler idea of the universe, and know that a shower is the result of certain atmospheric laws, and that death is the result of certain physiological laws which absolutely determine it, it is absurd to suppose that God can or will interfere; and so we may as well abandon the habit of prayer as a vain and useless superstition. This is to say that a thing is impossible with the infinite God, which finite men accomplish daily by means of judicious application of the forces at their disposal. For instance, though it is a law of nature

that water should flow downward, yet men, by the application of hydraulic pressure, can cause it to flow upward. Again, when fire is brought in contact with linen it will destroy it; yet we are able, by the admixture of certain substances with the linen, to check the action of this law. Not that the law is annulled in either of these cases, or in others that might be cited; but this particular law, intertwined with other laws, is conditioned in its operations. Now, if God have not the same power to modify or counteract his laws, if it seem good to him, then he has created a power greater than himself, and his own supremacy has disappeared. And in this case law must be understood to mean some self-sustained invisible fact, of which we can give no account, except that it is here a matter of experience. Now, such a self-sustained force is either self-originating, or else has escaped from the control of the being from whom it received its impact, and now fetters his liberty; and a being so fettered could not be omnipotent, could not be God. Hence, such a conception of the laws of nature is in reality a denial of the existence of God. But, assuming the existence of God as the first cause, that it is he who has created the universe, and given it a system of laws, by which all the parts shall work harmoniously together, then, in our contact with law, we are not dealing with a brutal, unintelligent, unconquerable force, but with the free will of an intelligent moral artist.

Some people can not drive to happiness with a carriage and four horses, while others can reach the goal on foot.

When to-morrow's burden is added to the burden of to-day, the weight is more than man can bear.

Old age gives us leisure to put off our earthly garments one by one, and dress ourselves for heaven.

One improper word or act will neutralize the effect of many good ones; and one base deed, after years of noble service, will cover them all with shame.

When our will runs parallel with the will of God, no cross is formed; but when our will runs counter to God's will, a cross is formed which is heavy to be borne.

Some crosses are from heaven sent,
And some we fashion of our own,
By envy, pride and discontent,
And these are harder to be borne.

God helps us to bear those; it is vain to expect help to bear these.

WHAT I WAS AND WHERE I AM.

Dear Reader: I once resided with 2 Tim. iii. 4, and walked in Eph. ii. 2; my continual conversation at that time is still recorded in Eph. ii. 3. I heard one day an inheritance had been purchased

for me, and a description of it reached me. You will find it at 1 Peter i. 4. One who resides in Hebrew iv. 14 had purchased it, and paid an extraordinary price for it, but, to say the truth, I did not believe this report, as I was entirely unacquainted with the *man*; and long experience had taught me that strangers never give favors through love alone, and friends seldom give any favors that cost much. However, I called at 1 Tim. iii. 16. As my own prospects at Eph. ii. 12 were as bad as they could be, I found the house I sought for at 2 Cor. v. 1; and the invitations to it, which you will see put up at Isaiah lv. 1, 2, and John vii. 37, are wonderfully inviting to the poor and needy. The house has only one door, and it was some time before I saw the door at John x. 9. My permanent address will now be Gal. v. 1, but call any day at Heb. iv. 16 and you will meet me and many others. We are daily in the habit of meeting there. If you call, attend to what the servant says at Luke xiv. 22, and you may depend upon what the servant says.

The State having its origin in divine institution, and therefore the creature of God, existing for moral ends, and conversant about moral objects, possessed of a moral character, and having moral responsibilities to, and reckonings with God, it ought, as a State, to have a religious character and life of its own, and in suitable forms to give expression to these. This is peculiarly incumbent

upon the State, as such, because the State assumes to exercise dominion over its subjects, their property, their persons and their lives; and it is monstrous that a power vested in men should, in that august and dreadful name, assume such prerogatives, and yet not expressly acknowledge its own subjection to the Majesty in the heavens, and to the divine law as the supreme standard by which it is obliged to conform in all its functions.

CHURCH MEMBERSHIP.

It is the Christian's duty and privilege to profess Christ. It is a duty because Christ commanded it; not in so many words, but plainly nevertheless. We are bidden to "confess his name before men." This does not mean simply to tell our friends, but formally before the world to declare our allegiance to him. Moreover, the command is coupled with a promise: "If thou shalt believe and confess, thou shalt be saved. With the mouth confession is made unto salvation;" and, again, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven."

Every Christian needs the strength which membership gives, and which follows a profession of faith. He needs the advice and support of other Christians. Being known as a Christian, he escapes temptations which would otherwise try him. Evil men let him alone, and good men encourage him. Being planted in the house of the Lord, he grows every day in strength. He is in the

way of sanctification; he is in the place where God reveals himself. A Christian not in the church is a child without a home. He knows nothing of its protection, or of its enjoyments.

Again, church membership is necessary to the successful accomplishment of the work we are to do for Christ. He has chosen us, and ordained us, not to spiritual enjoyment alone, but to "good works." Life is a warfare against sin. The church is God's host. It is under his direction, and in his plan each has his place and duty. The new convert, full of zeal for the cause, may believe that more can be done by standing apart, but this is not God's plan. The recruit, in time of war, may think to serve his country independently, by conducting his own campaign. In the church, as in the army, there must be organization; and he accomplishes most who falls in with the divine plan, and takes up the duty assigned him.

All true converts naturally gravitate to the church by spiritual attraction. Jesus organized the church, which is his vineyard. He commands all to go into the vineyard and work. All who are united to Christ by faith, and are thus members of his mystical body, should be members of his visible church. Christ made no mistake. The spiritual needs of his people required its organization. If it is the duty or privilege of any to decline to unite with the church, it is the duty or privilege of all, and the inference would be that our Savior was mistaken in organizing a visible

home for his people. The three thousand converts at Pentecost recognized their duty and high privilege, and united with the church on the day of their conversion. It is sad for converts to refuse the ordinances of baptism and the Lord's Supper, the spiritual jurisdiction of the Church of Christ, and the blessings resulting from the faithful observance of covenant obligations.—*Rev. R. E. Buckey, Farmington, Ill.*

We may lose heaven by neutrality as well as by hostility, by wanting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our souls.—*Rev. A. L. Guss, Washington, D. C.*

He must be necessarily poor who receives all from another.

The way in which the Lord leads us is always the right way—*always*. God has provided for the comfort of all who love him, and the confusion of all who hate him.

Evil-doers try to get others to do evil; they do not like to be alone.

Those who would be kept from harm should keep out of harm's way.

Those who would not eat the forbidden fruit should not come near the forbidden tree.

None are ruined by the justice of God but

those who will not be reformed by the grace of God.

Many are on their way to ruin who are not yet ripe for ruin.

As we live on God's bounty, we should live to his glory.

We should be concerned for our sins rather than for our sufferings.

We should not be likely to do ill, if we do not first think ill. God's commands should not be disputed, but obeyed.

The Savior becomes the destroyer of those who neglect his salvation.

No one ever repented of Christianity on his death-bed.

No occasion is small, or unworthy of our best powers, which concerns God, immortality and the souls of men.

Let nothing satisfy you but a scriptural, heart-felt assurance of interest in the love of God.

In the morning, think what thou hast to do; and, at night, what hast thou done.

All whom God owns he employs; even angels have a service for him.

The place of charity, like that of God, is everywhere.

Charity should begin at home, but it should not end there.

Those who would have a happy death should lead a holy life.

Though divine vengeance seems to be slow, it is not slack.

Those who cast off the fear of God expose themselves to the fear of everything else.

If men would consider the end of sin, they would shun the beginning of it.

Those who complain without a cause may have cause to complain.

We ought to be pleased if God is glorified and good done, though we have no part in it.

The removal of God's presence from us is a sure token of his displeasure with us.

Never sin against God in compliment to men.

Many live to want what they carelessly waste.

Some care not what becomes of the Church, if they can get and keep money.

A little thing will keep them from the house of God who have no desire to go to it.

None should expect to prosper who go out of the way of duty.

It is not affliction itself, but affliction rightly borne, that does us good.

If we connive at the sins of others, we involve ourselves in their guilt.

God often bears long with those with whom he will not bear always.

Many who are at their wit's end are not at their faith's end.

Many mourn for their sins who do not repent

of them; they weep for them, but continue in them.

Those who go on God's errands do not fear the face of man.

No change of condition will cure a disposition to murmur and fret.

That can not end well which begins in sin.

Those who do as sinners do, must expect to fare as sinners fare.

If we do not wrong others, God will right us.

THE BIBLE.

No fragment of any army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes, and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance, and long ago found wanting. Greece faintly survives in its historic fame; and iron Rome of the Cæsars has long since ceased to boast. And yet the book that foretells all this still survives. While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more

devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of Time, yet is borne along till the mystic angel shall plant his foot upon the sea and swear by him that liveth forever and ever that time shall be no longer.—
H. N. Lanc.

What we want in Christ, we always find in him. When we want nothing, we find nothing. When we want little, we find little. When we want much, we find much. But when we want everything, and get reduced to complete nakedness and beggary, we find in him God's complete treasure-house, out of which come gold, and jewels, and garments to clothe us, wavy in the richness and glory of the Lord.

Nor is any cross my own which is not mine by a good title; if I be not possessor in good faith, if I came not well by that cross.

If the treasure of the blood of Christ Jesus be not sufficient, Lord, what addition can I find to match and piece it out? And, if it be sufficient of itself, what addition need I seek? Other

men's crosses are not mine; other men's merits can not save me.

Life is full of trials; it should also be full of triumphs. Difficulties should be neutralized by successes. Shall we become restive, uneasy and fretful under trials? Shall we impugn the wisdom or goodness, or both, of the all-wise and beneficent Creator of the universe for permitting this state of things—not perceiving in our weakness that these very obstacles are designed by an all-wise Creator to give strength and vigor to the mind, and tone to the moral character? They furnish the discipline necessary to the proper development of both mental and moral faculties. The human mind seems to demand difficulties to fairly develop its powers.

Love is the only grace that shall live with us in heaven. There we shall need no repentance, because we shall never sin; no faith, because we shall see God face to face; but love will abide forever. "Love never faileth," but shall outlive all the graces, and run parallel with eternity. God is to be loved more than his mercies; many love their deliverance more than their deliverer. Oh, preserve your love to God; keep it flaming on the altar of your hearts. Love is like oil to the wheels, it quickens us in God's service. Does love grow cold? Make use of ordinances as sacred fuel to keep the holy fire burning.

Hope to the soul is as an anchor to a ship, in a dark night, on an unknown coast, and amid a boisterous ocean. It is the most eminent of all the advantages which religion now confers, as it is the universal comforter; and, indeed, if it were entertained with that full persuasion which faith demands, it would banish discontent, extinguish grief, and render life much more pleasant than it generally is.

It is one of the temptations of the devil to tell you not to pray when you do not feel like praying. Pray twice as much then. When you feel least like praying, pray then, pray the more; and, when you feel very little like coming to God, then cry: "My God, I must be in a terrible state, or else I should have a greater longing for thee. Therefore, I shall not rest until I find thee out, and come to thee." Do not any of you practice the sinner's folly. He declares that he will tarry till he is better, and then he never comes at all. No, you children of God must not say, "We will seek the Lord when we are better;" but you must seek him at once. Practice the gospel principle of "Just as I am;" and come to Jesus just as you are. Lethargic, half asleep, almost dead in spirit, yet, nevertheless, come to Jesus. Make a plunge for it. Say: "I must have a sense of this love, and must have it now. I must not lose this blessed Sabbath morning. I must enter into fellowship

with God." Make a dash for it, and you shall have it. Do not wait till you are delivered, but in the dry and thirsty land sigh after God.

That parent does his child no good who takes from him the inducement, nay, the necessity, of learning to take care of himself and supply his own wants.

There is in effect, no virtue properly so-called, without victory over ourselves; and that which costs us nothing is worth nothing.

It is great guilt in any one to allow what mental faculties he may possess to become rusty from disuse, or to submit them implicitly to another.

A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value both for its justice and sincerity.

Alas! instead of being temples of God's praise, how many are but graves of God's benefits.

Living in the fear of God takes away the fear of death, for the sting of death is sin.

No one ever bore provocation with such meekness as Christ exhibited. Neither revenge nor wrath ever found a place in his breast. His character was maligned. In every possible way he was misconstrued and insulted; yet when reviled,

he reviled not again. When he suffered he threatened not, but committed himself to him that judgeth righteously.

God sees not sin in its consequences, but in itself—a thing infinitely evil, even if the consequences were happiness to the guilty instead of misery.

Do you ask, "Is Jesus man?" We point to his tears. Do you ask, "Is Jesus God?" We point to his words, "Lazarus, come forth."

Remember that holiness is not the way to Christ, but Christ is the way to holiness.

Proud hearts and lofty mountains are always barren.

Submission is the footprint of faith in the pathway of sorrow.

Nothing sets a person so much out of the devil's reach as humility.

Those who have been humbled make the most solid and useful Christians.

The goodness of God leadeth thee to repentance. Oh that thou wouldst yield to its sweet pleadings. Let thy crosses lead thee to the cross. Let thy joys lead thee to find joy in Christ.

"How can I be pardoned?" says the poor self-condemned sinner. "How can I not pardon?"

says God. The sinner looks at his sins; but God looks at his Son's atoning blood. Sinner, as you read this, do thou likewise.

Carnal man, says Bishop Wilson, can not comprehend that God loves those whom he permits to suffer. But faith teaches us that the cross is the gift of his love, the foundation of our hope, the mark of his children, the evidence of title to the inheritance of heaven. But unless God sanctify it by his Spirit, it becomes an insupportable burden, a subject of murmuring, an occasion of sin.

A smooth sea never made a skillful mariner; neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and excite the invention, prudence, skill and fortitude of the mariner.

The best legacy to leave children is self-helpfulness. Bank stock is nothing to it. That may take wings; but the energy to which disaster is only an incentive to effort is of itself a fortune. That and the fear of God are invincible.

God has no conditions for salvation. It is simply "whosoever will;" but there are many conditions for power in service. One of these is that we must not only lay aside every "sin," but every "weight." We must be pure, cleansed vessels, or God can not use us. How many to day find themselves powerless, because some secret sin has

slipped in and altogether prevents the Master from using them. Find out the sin and banish it. Perhaps it is only a small wrong in your inner life, but he can not use you while it is there.

All sects are different because they come from men. Morality is everywhere the same because it comes from God.

The value of everything in life depends on its power to lead us to God by the shortest road.

Bishop Matthew Simpson says: "I am here because God has sent me to do a work that no other being could do but myself. Had there not been room for me, God had not made me. Had I not been needed in America, God had not placed me in America. Had I not work in the nineteenth century, I had not been born in the nineteenth century. I have a place—am sent of God on a mission, and if I perform it, God shall acknowledge that I have done his work."

Your neighbor is just the man who is next to you at the moment; the man with whom any business has brought you in contact.

If thy neighbor should sin, old Christoval said:

"Never, never unmerciful be,
For remember it is by the mercy of God,
Thou art not as wicked as he."

By the very condition on which a Christian is entitled to hope, namely, obedience, it is rendered

simply impossible for him to be excusably indifferent to the subject of missions. He has no right to imagine or call himself a Christian if his heart does not beat in sympathy with the heart of his divine Lord and Master.

LINES FROM A DAUGHTER'S ALBUM.

ALMIGHTY GOD, for her I ask
 Nor wealth, nor length of days,
 Nor aught that might her soul subvert
 And lure to sinful ways.
 Command thy blessing on her soul,
 And grace divine bestow ;
 That, as a lamp, her light may shine
 Here in this world below ;
 And grant to her, for Jesus' sake,
 Redemption through His blood ;
 Inspire her soul with love of thee—
 Naught can e'er harm the good.
 Ere long her soul must take its flight
 And stand at Jesus' bar ;
 Unveil thy mercies, then, to her—
 Great all thy mercies are.
 High up in yonder realms of light,
 Eternal as the sun,
 Youth, beauty, glory, all be hers, and an immortal crown.
Cambridge City, Wayne Co., Ind., 1868.

MISSION HYMN.

HARK! the Macedonian cry :
 "Come and help us, or we die ;
 Lead us where the light of day
 Shines upon the traveler's way.
 "We would see the Nazarene,
 Who forgives the sins of men ;
 Tell us what we have to do
 To secure salvation, too."

SPIRITUAL GEMS OF THE AGES.

Every mountain, glade and glen
Sends this wail of dying men ;
Shall we suffer them to go
To the realms of endless woe ?

Lord, our souls with zeal inspire,
Fill our souls with pure desire ;
May we run with loving speed
To supply their spirits' need.

May we lead them, day by day,
In the strait, the narrow way ;
Till the darkness of their night
Change to full, supernal light.

St. Louis, Mo., 1873.

HYMN TO THE SAVIOR.

A sinner saved by grace alone
Upward looks unto thy throne ;
Give, oh, give a grateful heart !
Hope, and joy, and peace, impart.

Earthly treasures are but dross,
Yea, I count them all but loss ;
Savior, give thyself to me,
I do give myself to thee.

Ransomed by my Savior's blood
(Oh ! how loved the Son of God) ;
Night and day I'll sing thy praise
For thy love—in endless lays.

Unborn nations yet shall sing
Round the throne of Christ their King ;
None but Christ will be their theme ;
Alleluia, praise his name !

CHORUS.

Come, O blessed Savior, come !
Ever make my heart thy home.

Washington, D. C., 1865.

SAVING FAITH.

FAITH.

The soul is the life of the body, faith is the life of the soul, and Christ is the life of faith. Justification by faith in Christ's righteousness is the golden chain which binds the Christian world in one body. What though we differ on minor points, we still are one. What though we have different forms of ecclesiastical organization, we still are one. For there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

God loved the world; he gave his son; Jesus died, and whosoever believeth on him shall not perish, but have everlasting life. They have a righteousness wrought out for them by Jesus Christ and received by faith. They have a righteousness wrought in them by the Holy Ghost, and they have a righteousness wrought out by them in a life of obedience as the fruit and evidence of faith.

How long may it take a man to embrace Christ as a Savior? As long as it takes a drowning man to let go a straw and lay hold of an offered rope.

Youth, beauty, wit may recommend you to men, but only faith in Jesus Christ can recommend you to God.

I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through or remove it by a hair's breadth, and the piece of iron drops dead to the ground like any other unsupported weight. A stream of life from the Lord through faith, brought in contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or in hell can wrench the two asunder. From Christ the mysterious life stream flows; through the being of the disciple it spreads; to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken, the dependent spirit instantly drops off.

There is an intellectual entanglement around the word faith. It is understood to be something that a man who has been at college, and who has read divinity may know more about than a child can. It is not so, friends. You can not think of, you can not call, faith too simply. Call it trust, call it believing, call it "lippening;" think of it as leaning all your dead weight on God—any one can do that; as letting yourself be taken up and carried

like a lamb in a shepherd's arms—anybody can allow that. Call it, think of it, in any way you please, if only you can bring yourself to an absolute and entire giving of yourself to God. God helps us to express our faith as Rahab did, in works; and to this end when we want to *have* more faith, and not merely to understand more about it, may his Spirit lead us to the living examples of his word.

TRUSTING GOD.

Christians might avoid much trouble and inconvenience, if they would only believe what they profess, that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessing were removed, they would be miserable, whereas God can make them a thousand times happier without them. To mention my own case, God has been depriving me of one mercy after another, but as one is removed, he has come in and filled up its place. Now I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. If God had told me some time ago, that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of ac-

completing his purpose. And yet, how is his wisdom manifested in this. —*Payson.*

If I have read religious history aright—faith, hope and charity have not always been found in a direct ratio with a sensibility to the three concords; and it is possible, thank heaven, to have very erroneous theories and very sublime feelings. The raw bacon which clumsy Molly spares from her own scanty store, that she may carry it to her neighbor's child to "stop the fits," may be a piteously inefficacious remedy; but the generous stirrings of neighborly kindness that prompted the deed has a beneficent radiation that is not lost.

DISABILITY THROUGH UNBELIEF.

The conduct of the old Israelites who came out of Egyptian bondage fills us with amazement. They seem to have refused faith just where it appeared unavoidable. Having seen the ten miraculous plagues, and passed God-guided through the watery walls of the Arabian Gulf to the very borders of the Promised Land, the apostle tells us that they could not enter in because of unbelief.

Old Unbelief did a great deal more than Pharaoh to keep them out of their rightful inheritance. They had ability for many things, but none against this prime-mover of all their calamities. With the rich fruits of the land before them, and the promise of God to give it, they were driven back, that whole generation, to strew the desert with their

bodies, and with no monument over them but this: "Kept out of Canaan and slain by unbelief."

The same old enemy of mankind is against the present generation. All that we have, either valuable or great, has been wrested from this opposer of human welfare. Our form of government, our civilization, our Christianity, nay, every spring carriage, telegraph, sewing machine, printing press, railroad, book, newspaper and pen has been won for us by the men of faith, in conflict with those of unbelief. No America would have been discovered, no reformation achieved, no independence established, no church nor benevolent institution founded, and no national unity restored, if unbelief had not been subdued at the outset. The precious inheritance we now have has been entered by faith; therefore we say let unbelief be anathema.

We are all upon a pilgrimage to the everlasting. The borderland of the invisible state is not far off. We must all cross that border and live forever, whether we will or not. Unbelief would keep us back from crossing the line of a happy immortality. Divine Revelation comes over from the other side to be our guide. She comes, not merely telling of another life, and presenting the proofs, but putting into our hands the oracles of God, leading us to a Savior and a throne of grace, where all the providences will work for our good, and where the angels throng around as ministering friends and companions. What is man without

these? Let the gloomy confessions of infidels bear witness. Yet we see multitudes incapacitated by this hateful power from entering into truths upon which they can rest their souls, wandering in the bogs of sensualism, the plains of error, and the deserts of a false philosophy, more to be feared than the Paran wilderness of Israel's sin and punishment.

A great voice from heaven calls upon men to enter the beautiful realms of Christian experience. Religion is not merely a doctrine, but a fact; and he who receives it as a revelation, finds it to be at length a realization. Duties become rewards, and he who sought for simple truth, finds real happiness. Faith leads the traveler where the fire on the altar burns in the heart. That which satisfies the judgment, enlivens the sensibilities. Prayer becomes the reception of what is sought, and the things believed, the realities enjoyed. The disinherited soul becomes the child of the Great King, and with his Father's will receives the Spirit, with the enjoyments and inheritance of a son. He communes with his Father, and rejoices in the evidences of his love. He finds in religion a region of discovery, a temple of knowledge, and a palace of delight, having its Bethels, its Pisgahs, its Tabors, and its Pentecosts. The experience of the scientific explorer, or Australian gold-digger, is of little account, compared with that of the Christian; and he who uses the telescope of faith, the compass of truth, together with his Bible chart,

may know all this for himself. Yet into this what millions can not enter because of unbelief! Satisfied with a name without the thing, a form without the substance, a profession without principle, and ceremonials with no experience of their meaning; they are kept like the prodigal's brother, on the outside of their Father's house.

Then into what states of usefulness are all invited to enter. Whatever men do in Christ's name is put into his palace of industry, where the prayers and alms of Cornelius, Mary's box of alabaster, the widow's mites, the garments of Dorcas, and all the prayers and tears of the saints have been kept in everlasting preservation. What keeps men from entering in here and achieving immortal fame, but unbelief? The old Laodicean spirit works against them. Discouragement sends out worse spies than those of Canaan, against them; and inability says, "You can't," and they believe it. All God's great workers in past ages were accustomed to confront unbelief with faith; hence their success. They said, "We believe, and therefore speak." So we believe, and therefore preach, teach and labor, as we have opportunity. So there is a region of conquest where battles are gained for eternity, and where the victors are ranked with the higher orders of the universe. A vast multitude have entered there, and left immortal names in a conflict where all must be either conquerors or captives. Unbelief is the devil's chief agent in making men cowards before their

foes, magnified into more fearful forms than the giant sons of Anak. Thus the "unbelieving" become the "fearful," who are forever without the golden city of the victors of salvation.

Thus we can see why such vast multitudes are never saved; they are disqualified from entering into religious truth, experience, usefulness, divine sonship and conquest over sin: While the children of faith are passing over the borderland, where they see over into the blessedness beyond, where principalities, powers, saints of all dispensations, and the heroes of Christ, come in vast crowds to give them an abundant entrance, a greater number are lying hopeless on the border-territory of hell, where unwelcome forms, harassing fears, and reproving conscience give new import to the sentence, "He that believeth not shall be damned." Unbelief robs them of the crown-charter of redemption and shuts them in the prison of despair.—*Rev. Joseph Waugh.*

Men should begin to serve God and then keep right on. There is no excuse for stopping or delaying. To hesitate, to falter, to barter, is always dangerous, for it may be the beginning of a defection which may end in a total falling away from the Master. They who are faithful to the end shall receive the crown of life.

TAKING HOLD AND LETTING GO.

Peter's venture. I call it a venture, and yet it was no venture, for that implies hazard, whereas

there was no risk. He was leaving a leaking, sinking boat to go on board a noble ship. Still, to human eyes, not to angels, it was a venture. Frail as the vessel was, it was to human eyes safer than the sea. Out of this vessel he let himself down into the raging sea, and began to walk. He was now wholly in the arms of Jesus; nothing between him and the waves but those everlasting arms. What his feelings were in letting go the hold of the ship we do not know, perhaps very peculiar; but, with that word "Come" sounding over the waves, why should he fear? His was the venture of faith—a faith which showed itself, not in its power to grasp, but to let go, the vessel's side—the human stay. Yes, we often speak of faith as taking hold, but here it is seen in letting go.—*H. Bonar.*

FAITH IN GOD.

If a man pray as he should, it is "the prayer of faith." If a man obey as he should, it is "the obedience of faith." If a man war in the church militant, it is "the fight of faith." If a man live as a Christian and holy man, he "liveth by faith." Nay, what shall I say more; if he die as he ought, he "dieth by faith." "These all died in faith." What is that! The power of faith that directed and ordered them in the cause of their death furnished them with grounds and principles of assurance of the love of God—made them carry themselves patiently in death. I can say no

more, but with the apostle, "Examine yourselves, whether you be in faith." Why does not the apostle say, "Examine whether faith be in you?" not "whether you be in faith"? His meaning is that, as a man is said to be in drink, or to be in love, or to be in passion, that is, under the command of drink, or love, or passion, so the whole man must be under the command of faith, as ye shall see more hereafter. If he pray, faith must indite his prayer; if he obey, faith must work; if he live, it is faith that must quicken him; and if he die, it is faith that must order him in death. And wheresoever faith is, it will do wonders in the soul of that man where it is; it can not be idle; it will have *footsteps*; it sets the whole man to work; it moveth feet and hands and eyes, and all parts of the body. Mark how the apostle disputeth. "We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." The faith of the apostle, which he had in his heart, set his tongue agoing. If a man have faith within, it will break forth at his mouth.—
Thomas Hooker.

UNBELIEF A PRINCIPLE.

Unbelief is a *principle* as well as an *act*, always operative with a continuous force, which is not fictitious, but most dreadfully real. The principle abides, even when it is not developed in outward acts. It lies behind in the secret disposition,

which is the spring of all action, and gives it complexion. For the existence of this we are responsible, and must plead guilty before God. In this view we are chargeable with unbelief at all times, so long as the disposition exists which would prompt the act. In deepest sleep, or when the thoughts are absorbed by worldly care, it is the sleep or preoccupation of an unbeliever. A tiger is as much a tiger when he sleeps, or when he is gorged with his prey, as when the ferocity of his nature is fully aroused. The generic disposition, which forms his characteristic, is there—a constant quantity—whether it be dormant or in full activity, is more an accident than otherwise. So the sinner's attitude toward God is one of abiding hostility, whether it break forth in insurrection or not; and the unbelieving temper, which would reject the Savior at any given time, will reject him at all times, and with this continuous rejection we accordingly stand accused at the bar of final judgment.—*Rev. B. M. Palmer, D. D.*

FAITH'S EXERCISE.

As a weak limb grows stronger by exercise, so will your faith be strengthened by the very efforts you make in stretching it out toward things unseen. How was it with him who had the withered hand? When Jesus said to him, "Stretch forth thy hand," did he reply, "I have no power to do so"? No, he made a great effort to thrust it forth; and, in the act of so doing, Jesus gave the needed

strength. And now I say to you, Go and do thou likewise. Stretch out the poor, weak hand of faith; and the more you do so the stronger it will become.

FAITH'S OFFICE.

Faith is the eye by which we look to Jesus. A weeping eye is still an eye; a dim-sighted eye is still an eye. Faith is the hand by which we lay hold on Jesus. A trembling hand is still a hand; and he is a believer whose heart within him trembles when he touches the hem of his Savior's garment that he may be healed. Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. And even then we may believe when we are without the smallest portion of comfort, for our faith is founded not upon feeling, but upon the promise of God. Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes.
—*H. Miller.*

FAITH NOT KNOWLEDGE.

Faith can sail in triumph on an ocean that Reason's plummet can not fathom. That Reason can not comprehend and go to the bottom of a doctrine, by no means proves the doctrine untrue. It is not in deep water, but in shallow, that a craft is in danger. If Reason can easily sound a system, if a system be so shallow that one can easily look through its pellucid waters and see the bottom, or reach down the sculling-pole of human investigation and touch the bottom, it may seem much

more satisfactory in such waters, but really greater is the danger in sailing over these shoals. Vessels never strike upon rocks and go to pieces in waters too deep for sounding. A person may say, "I can not rest my faith upon anything I do not understand." But he would better honor his understanding, and also his faith, should he rather say, "I can rest my faith upon nothing I do fully understand." I can not feel safe in waters so shallow that I can clearly see the bottom; there is danger of a rock, a reef, a sand-bar. The price of deep-water sailing is the privation of not seeing through the depths. The price of a profound faith is inability to comprehend all the deep things of God on which that faith must rest.

So I go on not knowing.

I would not if I could.

MUTUAL NEED.

My soul is like a hungry and thirsty child, and I need his love and consolation for my refreshment. I am a wandering and lost sheep, and I need him as a good and faithful shepherd. My soul is like a frightened dove pursued by the hawk, and I need his hands for a refuge. I am a feeble vine, and I need his cross to lay hold of and wind myself about. I am a sinner, and I need his righteousness. I am naked and bare, and I need his holiness and righteousness for a covering. I am in trouble and alarm, and I need his solace. I am ignorant, and I need his teaching; simple

and foolish, and I need the guidance of his Holy Spirit.

In no situation, at no time, can I do without him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? He must be my advocate. Am I in affliction? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, he must be my support; when dying, my life; when moldering in the grave, my resurrection.

Well, then, I will rather part with all the world and all that it contains, than with thee, my Savior; and, God be thanked, I know that thou too art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast oil and wine, and I wounds; thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Savior, for whatever purpose and in whatever way thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love.

BY FAITH.

By faith we learn to know God, what he is, and how great benefits he hath heaped upon us. For by faith we may be made the children of God; and he giveth unto us the Holy Spirit, who doth enlighten and kindle our hearts, that we may keep

his law, which else of our own strength we were not able to keep and fulfill—for no man is just or righteous before God who hath not the Holy Spirit; and he who will receive the Holy Spirit must believe in Christ, for by faith we receive the Holy Spirit.

CHRIST'S FREEMAN.

He who is Christ's freeman is made such by Christian faith and obedience. He is heaven-taught, Spirit-led, has a single desire to know and please God better; is aiming at perfection, and grieving for nothing so much as the want of it.

PERPETUAL PRESENCE OF CHRIST.

A Christian should make his Savior a perpetual companion—everywhere and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as his! and who else can so make our hearts burn within us by the way!

Christ's presence with believers is one of the best preventives of sin; one of the best stimulants to duty. Jesus is "made unto us sanctification" as well as redemption. That is—his spirit of holiness. And when we live in hourly communion with Jesus, it has a tendency to make us holy. The sense of Christ's immediate presence is a perpetual check upon our lusts—a perpetual spur to our self-indolence. Are we provoked to

cutting words or irritating retorts? One look from the gentle, all-forgiving Jesus should be enough to seal the lip, and to smooth the ruffled brow. Are we ever tempted to keen bargains and overreaching in business? Selfishness says, "All is fair—others do it—it is the custom of our trade." But what will the pure and holy Jesus say? How will our account books look to him when he audits them? And so on all through the calendar of duties and the circle of daily temptations. With my Savior beside me, how will I dare to play the coward, or the cheat, or the trifler, or the sensualist, or the trickster? Nowhere will Christ's presence be more cheering and sustaining than in the weariness of a sick-room, or under the silent shadows of a great bereavement. "Christ comes to me in the watches of the night," said the bedridden saint Halyburton. "He draws aside the curtains and says, 'It is I, be not afraid.' Here I lie pained without pain; without strength, and yet strong." And when the last farewells have been spoken through the sobs of the dying hour, this never-failing friend will sweetly whisper, "Fear not, I am with thee. Where I am, ye shall be also. Having loved my own, I will love them unto the end."—*Cuyler*.

EXPECTATION IN GOD.

The less we expect from this world the better for us. The less we expect from our fellow-men, whether of spiritual help or of inspiring example, the smaller will be our disappointment. He that

leans on his own strength leans on a broken reed. We are always going to something stronger, purer and holier. Somewhere in the future there always hangs in the air a golden ideal of higher life that we are going to reach; but, as we move on, the dream of better things moves on before us, also. It is like the child's running over behind the hill to catch the rainbow. When he gets on the hill-top, the rainbow is as far off as ever. Thus does our day-dream of a higher Christian life keep floating away from us; and we are left to realize what frail, unreliable creatures we are when we rest on expectations of growth and of victory over evil in ourselves. "My soul, wait thou only upon God. My expectation is only from him." When we trust God, he never deceives us. When we pray to him aright—that is, with faith, with perseverance, with submissiveness, and with a single eye to God's will—he answers us, he always returns the best answer possible. Our heavenly Father makes no mistakes in his dealings with suppliants. He is a sovereign, but not a despot. If it pleases him to keep us waiting for the trial of faith, then we must wait.

ALONE WITH GOD.

Christian life in our day is full of activity. It finds pleasure in planning, giving and working for the growth of Christ's kingdom. The spirit of consecration gives joy to all Christians who recognize it, and inspires confident hopes in the aggress-

ive movements of the church. But it conceals, also, a great peril. All Christian power springs from communion with God, and from the indwelling of divine grace. One can do good to others only as his own heart pulsates with love to Jesus, and has a present experience of his love. We can impart only what we receive. Any spring will run dry unless fed from unfailing springs. Any Christian labor will be fruitless, and Christian zeal be like sounding brass, unless the soul waits daily upon God, and finds new strength in prayer and in the study of the Bible.

THE ESSENTIAL GRACE.

Christianity is differentiated from every other form of religion by one word—*faith*. While some other religions require faith in ideas, only the gospel presses all its substance into that one short word. The whole grand idea on which it is built is faith. Mankind have gone from God, and lost their confidence in his presence and character. Now Christianity comes to win us back to an utter trust in God. In doing this, it will give us the spring for serving him, the reason for loving him, the argument for glorifying him; but, first of all, as the condition of all this, we must *trust* him. We can not love a being in whom we feel no confidence. We can not serve a God in whom we do not confide. We can not live for a being or a cause in which we have not a supreme, unshaken faith. So, as a matter of



philosophy, it were easy enough to show the absolute necessity of faith as the first condition of devotion or love to God. Faith is the ground out of which these must grow. We can no more have love or devotion without faith, than we can have the bloom of spring or fruit of summer without a quickened earth underneath them.

Further, God is the author of all spiritual help. We can not renew or sanctify our own natures. To him must be our appeal, if we would conquer the evil heart, if we would dethrone the evil nature, and build up a true, holy character. To do this is the aim of every honorable and serious nature. But in this work, by all our experience and all our observation, vain is the help of man. God must come down to us. His life must throb within us, as the sun's rays must tremble and burn into the earth to secure a quickening of nature's life. How shall we secure that help? How will you get the help of a man? By trusting him. It is possible in no other way. Friendship moves its strong arm only at the call of confidence. Apply the same reasoning to God. "He that would come to him" for pardon, sympathy, help, "must believe that he is, and that he is the rewarder of them that diligently seek him." To dishonor him by doubt is not to secure his blessing. To remain away from him through lack of confidence is to invite his withdrawal from the soul. But to go to him in whole-hearted faith, to trust him utterly, as the drowning man trusts a rock upon

which he has flung himself, this is to gird round us all the omnipotence of grace, this is to put under us all the strength of his throne. Thus, on simplest principles that govern the relations of need and succor, of weakness and strength, we can vindicate the essential place the Bible gives to faith.

But this essential place is not held by a dogma, nor by faith in any formal relations, but only in this, its essential idea of confidence in God. Why does the gospel lay such stress upon one virtue, that of accepting by faith the doctrines of the gospel? Will not God overlook and pardon an intellectual infirmity which restrains many from such acceptance? The gospel stress on faith is not on it as a formal act of belief in this or that doctrine, or all of them put together. If that were so, a man might bring the Bible in his hand and say, "I believe it all," and then go on cheating, lying and living a purely worldly life, and hoping, because he is orthodox, he will go to heaven when he dies. The formal meaning of faith is the acceptance of certain doctrines of the Bible. Sometimes it is made to mean the acceptance of those doctrines as men have stated and expounded them. But when we say faith is the essential Christian grace, the Alpha and Omega of the Christian life, we mean not that. We mean the entire repose of the *soul* in God. It may be very intelligent, it may be eagle-eyed, standing upon lofty summits of specu-

lative thought, and seeing the grand harmony of doctrines that wheel round the throne like stars at sea wheeling around the steady pole; or it may be a very simple, humble thing, a habit of an obscure soul that has no vision of great truth, only a boundless, measureless confidence in God; that lies still in his arms like a little child; that in any storm trusts him wholly; that is rocked into quietness by the arms of divine love, and that falls asleep at last to the music of the beatings of Jesus' heart. No matter which, so only it be a faith that fastens on the throne, it is equally accepted of God; it equally has the foundation principle of confidence, on which all Christian character must rest.

Therefore this kind of faith, as the whole essence of Christian life, so far from being anything strange, is approved at the bar of right reason, and is illustrated by the trust of the child that calls forth all the strength and devotion of the mother, by the confidence of the friend that evokes every generous sympathy and supplies every possible help.

Now what is the essential character of faith in its relation to the scheme of redemption? Faith always is trusting God. God comes to men in the person of Jesus Christ. He tells them that they are lost. That only an atonement can be accepted for sin. It must be either personal or vicarious. That the sinner need not suffer perpetual banishment from God. The Savior came to

take man's place ; to be the sin-offering, and, after that, to be the soul's Teacher, Guide, Deliverer. Of man, on this plan, is required, first of all, faith in this Savior, faith in God who sent him, faith in the salvation that is brought to man. Plainly, without this faith at the very beginning, no progress is possible. Christ becomes all things to the soul—all help, all grace, all friendship, all hope. But first he must be admitted to the temple of the heart ; admitted in all his claims, as a free, full, sufficient Savior. Now, the soul that rejects him, bars itself from all that Christ can do for him. Faith is the gate through which all this troop of divine favors crowds round us. We can stand at that gate ; we can close it and bolt it, and, doing so, can shut out from our soul all the grace, mercy and love of heaven that otherwise would gather about us, cheer, sustain, lift us up and save us. Is it any wonder that the Bible throws the weight of its emphasis here, saying, "He that believeth hath everlasting life" ? Is not faith in Christ the first condition of spiritual hope ?

THE CHRISTIAN LIFE.

The religion of the moralist is of the world, and so differs from that of the Pharisee. It is also *in* the world, and so differs from that of the monk. The Pharisee says, "I will hold the two lives entirely separate." The monk says, "I will perform the duties of the religious life alone." The moralist says, "I will perform those of the daily

life alone." The Christian says, "While the religious life and the worldly life do not exclude each other, the most important is the religious life, and it is only rightly conducted when it elevates the conduct of the daily life," when with the apostle it can say, "The life that I now live in the flesh, I live by faith of the Son of God."

He whose life is thus conducted lives his daily life by his religious life. The latter guides the former. His faith determines his daily walk. His Christianity furnishes both the purpose and conduct of his whole course of action.

THE ONLY SAVIOR.

The Lord Jesus Christ, the divine, human Mediator is indeed a trustworthy Guardian and an all-sufficient Savior. As God, he is almighty to deliver; as Man, he is tender to sympathize; as Mediator, atoning for human guilt; as Intercessor, able to save to the uttermost. He is the Savior of sinners. By faith we become united to him; and by trust in him we are led in all things to rely on his word and do his will. And in coming to him, through grace, by faith and repentance, we must come to him as guilty, to be pardoned; as corrupt, to be purified; as utterly wrong, to be made right; as full of darkness, to receive light; as lost, to be saved.

With such a change of nature, condition and relation, and with such confiding trust in the Lord Jesus Christ, we become possessed of assur-

ance unto salvation, and of inspiring devotion, heroic courage and patient endurance unto the end. And "he that shall endure unto the end shall be saved."

SOBRIETY OF LIFE.

There is no trait of Christian character which the world so persistently misinterprets as sobriety. Yet it is a most radical element of power in the Christian life. Christian sobriety must be chiefly evident in the independence and principle which lead us to absent ourselves from all those amusements and companies of the world where the restraints and proprieties of Christianity are trampled upon. We may meet men anywhere in the prosecution of purely secular interests, and in any society or guild where the exercises are purely literary or social, and where religion is neither recognized nor denied. But if amusement only is sought, and if those methods are employed which rouse the passions, and especially which introduce us into a descending scale of associations, both as respects ideas and companions, the Christian man should not afford the countenance of his presence, or, if unwarily enticed there, should at once withdraw. And in conversation the Christian man must frequently stop short, feeling that his character is compromised if he propels or even tolerates the current of spirit and expression which prevails. And yet no one is more habitually cheerful, no one is more fond of brilliancy in social

discourse, more apt in repartee, or more keen to perceive the ludicrous aspects of men and things. He lives not for amusement, but for labor. He is searching for truth, and he perceives and reveres it; he discerns folly, and shuns it; and his soul is always in that attitude in which he regards the intrinsic truth or falsity, right or wrong, of men and things which he encounters, and he regulates his conduct accordingly. This is, in the highest and best sense, sobriety of character, and it is one of the greatest elements of power in the Christian.

AT THE DOOR.

The heart closed against Christ leaves life on a very low level. There may be no gross immorality, no violation of the proprieties of life, no positive irreligion, but there are none of the higher aspirations fitting an immortal being. It is a state of mind in which the person is so engaged with other things, that there is no interest taken in anything relating to the soul's condition, need, or destiny, and in which there is no response to the appeals of Christ's love.

This state may be the habitual indifference of one who gives no serious thought to anything; it may be the busy man's unwillingness to give time to that which he admits to be important, but which he does not feel to be pressing. It may be the result of simple neglect of the ordinances, for the door of the heart is as on a spring-hinge, and closes and fastens itself, unless kept open by the

word and prayer; or it may be the antagonism of a life under the power of evil. In whatever way produced, this state of mind is from ourselves—the heart is closed from within. No man is shut up to a Christless life; he himself shuts Christ out. Christ knocks and waits to be admitted. He makes his presence known, and then awaits the opening of the heart to him. He arrests attention by his providence, startling the person and making him feel that God is setting forth the guilt and the need of the soul, and the great love of God. He awakens by his spirit the consciousness of sin, the sense of need of divine love and help, and the desire for the presence and power of Christ. But not until there is this cordial desire for him, does he come into the soul or give his blessing. He will not force an entrance, but enters only when welcomed within.

Christ seeks an entrance to the heart to give the blessing of divine indwelling and fellowship. Without God, life is low and narrow, is shut up within the narrow bounds of earthly being, and is debased by the presence and power of sin. The best things of earth may be chosen, but they are still earthly; they do not, they can not satisfy the need of the soul, for they do not rise into the realm of spiritual and eternal things. But Christ comes that he may supply that great need by his own divine presence. In him the soul finds one who can meet the utmost desire of its love, and in whose all-comprehending love it can rest and dwell

safely. He comes to us, not simply as a guest, but that by his indwelling he may transform the soul into his image, and give it the purity, the righteousness, the moral power and the peace which belong to himself. In that transformation his own great joy is found.

Christ is now seeking an entrance to many hearts. In his kindness and love he still knocks. In many places the providence of God has arrested attention and awakened serious thought; in many places his voice is heard, and he has been welcomed by many hearts. This itself is a call to others. It is a time of grace—a favorable time in which to seek the Lord, for he waits to be gracious. Will you open the door? It is for yourself to say whether you will continue to be indifferent or undecided; whether you will continue to be a servant of sin, or whether by a cordial faith you will receive him whose presence will be life and joy. Do not delay lest the favorable time pass. Open quickly, God is waiting at the door.

ONE AND THE WHOLE.

It is a peculiarity of the sinful state, that as a general rule, men are linked to evil mainly by a single correspondence. Few men break the whole law. Our natures fortunately are not large enough to make us guilty of all, and the restraints of circumstances are usually such as to leave a loophole in the life of each individual for only a single habitual sin. But it is easy to see how this reduc-

tion of our intercourse with evil to a single correspondence blinds us to our true position. Our correspondences, as a whole, are not with evil, and in our calculations, as to our spiritual condition, we emphasize the many negatives, rather than the single positive. One little weakness, we are apt to fancy, all men must be allowed, and we even claim a certain indulgence for that apparent necessity of nature which we call our besetting sin. Yet to break with the lower environment at all, to many, is to break at this single point. It is the only important point at which they touch it, circumstances or natural disposition making habitual contact at other places impossible. The sinful environment, in short, to them means a small, but well-defined area. Now if contact at this point be not broken off, they are virtually in contact still with the whole environment. There may be only one avenue between the new life and the old; it may be but a small and *subterranean passage*, but this is sufficient to keep the old life in.

So long as that remains, the victim is not "dead unto sin," and therefore, he can not "live unto God." Hence the reasonableness of the words, "Whosoever shall keep the whole law, and yet offend at one point, he is guilty of all." In the natural world it only requires a single, vital correspondence of the body to be out of order to insure death. It is not necessary to have consumption, diabetes, aneurism, to bring the body to the grave, if it have heart disease.

He who is fatally diseased in one organ, necessarily pays the penalty with his life, though all the others be in perfect health. And such likewise are the mysterious unity and correlation of functions in the spiritual organism, that the disease of one member may involve the ruin of the whole. The reason, therefore, with which Christ follows up the announcement of his doctrine of mutilation or local suicide, finds here at once its justification and interpretation. "If thy right eye offend thee, pluck it out and cast it from thee; *for* it is profitable for thee that *one* of thy members should perish, and not that thy *whole body* should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee, *for* it is profitable for thee that *one* of thy members should perish, and not that thy *whole body* should be cast into hell."

SURRENDER.

The raiment of salvation is often disapproved. Pardon is conditional. On certain grounds can we be forgiven. For example, sin must be given up. That is indispensable. Compromise is out of the question. How can a perfectly holy God accept one who holds fast to his transgressions? A French officer whose ship had been captured by the English, advanced toward Nelson and offered him his hand. "First give me your sword," said the admiral. There can be no true reconciliation with God while we retain the weapons of our rebellion. "Let the wicked forsake his way, and

the unrighteous man his thoughts." Then the Lord will have mercy upon him and he will abundantly pardon. Conscious and deliberate wrongdoing must be abandoned or we can not be absolved.

SINGING FAITH.

Faith's life is song. She marches to battle with a psalm. She suffers with a hymn upon her lips. She glorifies God in the fires. She passes out of the world to the music of the Te Deum, and not to the dolorous notes of a dirge. She thrusts out the wailers and lamenters from the chamber of her departed, and enters the room, having none with her but the Lord, who is the resurrection and the life. Does Doubt compose sonnets, or chant hosannas?

FASHION.

I have seen many men and women of fashion die, and I never saw one of them die well. The trappings off, there they lay on the tumbled pillow, and there were just two things that bothered them, a wasted life and a coming eternity.

IN CHRIST A NEW CREATURE.

"In Christ." It is a phrase very common, especially in the writings of Paul. It was his idea of the Christian state. To him Christianity was a life in Christ. He whom Paul knew to have been "caught up into Paradise," was a man in Christ. The newly born were "babes in Christ."

His prayer for his loved ones was that they might enjoy "spiritual blessings in Christ." The saints were to him "one body in Christ," and in the final consummation, in the fullness of the times, God the Father should "gather together in one all things in Christ," "even in him." "In Christ" is the perseverance; "in Christ" is the consolation; "in Christ" is the peace of God; "in Christ" there is no condemnation; "in Christ" is the acceptance; "in Christ" is the righteousness; "in Christ" is the completeness; "in Christ" is the sanctification; "in Christ" are the promises; and to be in Christ is to be a "new creature." The question of questions for the professed Christian to ask and to answer is this: *Am I in Christ?*

To be in Christ—what is it? It is not merely a reformed life. It is not simply a change of front. It is not merely advancement in another direction. It is more than any of these; it is more than all of them. It is a new life; a new mode of life; advancement by growth into a divine likeness, a likeness begotten in the soul by the renewing power of the Holy Spirit. It is, in a word, a birth into a new atmosphere, the inhalation of a new element, the generation of a new sense, which we call "spiritual sight." "If any man be in Christ, he is a new creature," or, as the word used in the original more strictly means, "a new creation." It is a wonderful thing. The identity of the individual is not destroyed. Paul, the saint, was the

same man with Saul, the persecutor. Yet when Saul, the persecutor, became Paul, the saint, "the sanctified in Christ," in that hour he became a "new creature." He was the same man, yet a widely different man. His former companions knew him by his physical features, by the facts of his life, yet they did not know him. His character was the result of training and discipline, of zeal in obedience to the law; yet it was a new character from the day of his experience on the way to Damascus. From that day on he was "a man in Christ," and whether in the body or out of the body, it mattered not, so he was "in Christ;" so he might be found "in him," having no righteousness but that which is by faith of Jesus Christ.

The question of questions with regard to every one proposing to unite himself with the people of God, is that of the new creation. Not simply reformation of character, of life, or of habits. This may be temporary. The good resolutions and the circumspect walk of to-day may give way to recklessness and lust to-morrow. So have we seen it. So has it been seen until hearts have ached, and gloom has come down upon the house of prayer, upon the Church of Christ. The goodness of the soul not in Christ, is "as the morning cloud and the early dew;" it goeth away. Reformation we want and must have. To be in Christ is to be "a new creation," and involves a breaking up of the old and the formation of new habits, a new life, a new character. But great changes may take place

where there is no Christ in the soul, where the soul is not in Christ. But, given a man "in Christ," a woman "in Christ," a child "in Christ," and there is a new life, a new character, old things will be fleeing away, and new things will be engaging the thoughts and controlling the affections of the soul. There are in our churches men and women who know what is meant by these words, who can recall the time when the old things passed away and all became new. It was a wondrous experience to them, and they recall it with hardly less interest now. It was the beginning of days to them. From that day they date the true life of their souls. To it they love to refer as marking the boundary between the new and the old, the true and the false, the life of the "old man," and the life of the "new man." Their consciousness of being in Christ to-day, is in harmony with what they saw and felt in that day. From that day until the present, their lives have been "hid with Christ in God," and "when he who is their life shall appear, then shall they also appear with him in glory."

Let us beware. It is the portion of our inheritance to be guides to many who are seeking his favor, and we need to be on our guard, lest while we should be leading them to Christ, we be found more anxious to lead them to the church. Let it be made the object and aim of all servants of Jesus, in the ministration of the grace conferred upon them, to merge inquiring souls into the Lord

Jesus Christ. Hence will profit accrue to Jesus and his church.

Our Christian efficiency can never reach its maximum while we are in doubt as to our situation before God. We can only half work in a cause which we feel may not, after all, be our own, for the thought must come up that the pain, labor and expenditure will go for nothing in the end. Let us assure ourselves that we are true believers in Christ, and then, feeling that all things are ours, we will be prepared for doing the work of those whose rewards are placed beyond a peradventure.

WORTH THINKING ABOUT.

The Church of the Lord Jesus Christ was organized for the purpose of spreading the gospel. The great commission, "Go ye into all the world and preach the gospel to every creature," evidently implied that the glad tidings of salvation were to be spread as soon as possible, and as widely as possible. The commission was given to the church, and not to the immediate personal disciples of our Lord exclusively. It was not to cease, nor to die out with that generation. Nothing can be plainer than this. But any great charge entrusted to the church, must in a greater or less degree, be entrusted to every individual member of the church. The church is made up of individuals. It can do nothing except as its members work, and work together. Consequently, it must

be plain that the responsibility of spreading the gospel is, in some degree, placed upon each individual member of the church. This conclusion can not be evaded—can not be avoided. Then what are you doing for the spread of the gospel?

PEACE.

When little annoyances seem to be multiplied and mingled; when one little irritation follows another; when the failings and faults of those around us seem to be increasing, and their virtues failing; when little vexations, like bottle-flies, are rasping away at the fine nerves of keen sensibility, and grating like sharp saws on the very marrow of our feeling; oh, then, how unspeakable the privilege of being kept in perfect peace! These things will happen. They are in the same world that we are; often in the same circle of social action. Often in our homes even, and we must meet them. How is it with us in such cases? Do we writhe inwardly, and smart with concealed torture? Do our tired feelings like overstrained guitar-strings snap in the tension, and hot feelings and hasty words escape us, like the sharp twangs of the broken strings. Is not one or the other of these conditions too generally ours? Do we realize that neither of them needs be?

When Christ gives peace, he does not hinder, but guides thought; does not destroy, but purifies love; does not stop industry, but sweetens toil; does not check, but makes business just and good.

KEEPING BACK PART OF THE PRICE.

It is related of a chief of an Irish clan, that when he came to be baptized, centuries ago, he held up out of the water his right hand. When asked what that act meant, he replied, that he withheld that member from God's service, that with it he might war against hostile clans. With scarcely less folly do some Christians hold back part of their money, their time or influence from God, and think that he will accept the rest. He wants all, or none at all. To be a faithful follower of Jesus, we must allow nothing to come between him and us. A soldier who went to war took with him some of the small instruments of his craft — he was a watch tinker — thinking to make extra shillings now and then while in camp. He did so. He found plenty of puttering, and almost forgot that he was a soldier, so that, one day, when he was ordered off on some duty, he exclaimed, "Why, how can I go, I have ten watches to mend!" Some Christians are so absorbed in self-seeking, that they are ready to say to the Master's call, "I pray thee, have me excused." They are nominally soldiers of Christ, but really they are only watch tinkers—they keep back part of the price.

THE TRUE DEFENSE OF NATIONS.

Rev. M. D. Hoge, D. D., Richmond, Va., says: "There is an armor in which a State, as well as an individual, may array itself. An armor made

up of honor, truth, justice, purity and charity. These are the shields of the mighty. These form the celestial panoply which most safely guards the nation's life. Righteousness is the true palladium of kingdoms and republics.

If a country could be found where every citizen was animated by high moral principle in all his transactions with his government and with his fellow-men ; where private interest was ever sacrificed to the public good ; where the fire of pure patriotism consumed all unhallowed ambition and selfish ends ; where devotion to the common weal produced mutual confidence between man and man, and brought together all the elements of strength, and combined them in one united effort for the welfare of the whole ; where official integrity and private virtue were alike unspotted ; where regard for each other's rights, interests and happiness formed the noble law of a nation's life, can any one doubt that such a people would enjoy a perpetual heritage of prosperity and power ?

The wisest king who ever sat upon a throne has told us that *righteousness* exalteth a nation. Not policy in government, not fertility in soil, not salubrity of climate, but righteousness. Not literature and art, not the wisdom of the schools, but righteousness. Not admirably framed laws and well-considered constitutions, but righteousness. Not extent of territory, nor greatness of revenue, but righteousness—*that* is the only firm

foundation of the safety, honor, happiness and glory of a nation.

And while this is true, the converse of the proposition is equally true. Sin is the shame, the reproach, the ruin, of any people; for sin is the fruitful mother of fraud, falsehood, selfishness, treachery, oppression, corruption and profligacy; and these are the vices which have dug the graves of the mightiest kingdoms.

GROWTH IN GRACE.

In Christian life under favorable conditions there ought always to be growth, development; an increasing display of those distinguishing graces by which the disciple of Christ becomes characterized among his fellow-men.

It is to be observed that God never fails to supply the means necessary to secure the most highly developed, symmetrical and beautiful life attainable in the circumstances, for each individual professor of religion. The gifts of the Spirit and Word are richly bestowed, and the means of grace and growth are lavished about us.

NEARNESS TO CHRIST.

There is one thing clear, that Christians generally live on a plane of feeling and action far below their privilege and duty. Why may we not daily, hourly, constantly, feel that Christ is not a God afar off, but an ever-present friend and helper, his ear attent and his hand ready to help? Let

this be fully appreciated as an unquestioned and precious fact, and what more does the Christian need? Is he in doubt as to a given line of conduct, Jesus is at his side to solve the doubt. Is he burdened with some great responsibility, Jesus is waiting to lift his burden. Is he oppressed under some sad heartache, the Savior is present with a human heart to sympathize with him, a divine power to relieve him. Is he overwhelmed with a sudden bereavement, how precious and tender are the comfortings of his Elder Brother, who walks by his side through the darkness. An *ever-present, loving and all-powerful Christ*—this is the privilege of every Christian to have.

CONSISTENCY.

We are often puzzled and startled by the conduct of those in whose piety we thought we might place undoubting confidence, and whom we should have pointed out as Christian examples to others. Upon some occasions they exhibit such appearance of conformity to the world as would lead us to suppose they belonged to it.

How desirable, therefore, that we should deal faithfully with ourselves, and see that Christian principles pervade our hearts, and form and fashion our whole lives. Let us cherish a tender conscience. Let us remember whatever unfits us for religious duties; whatever cools the fervor of our devotions; whatever indisposes us to read the Bible, or to engage in prayer; whatever we could

not engage in with a perfectly clear conscience; wherever the thought of a suffering Savior or a holy God, of the hour of death, or of the day of judgment, falls like a cold shadow on our enjoyment; the pleasures for which we can not thank God, and on which we can not ask his blessing, these are not for us.

Let us never go where we can not ask God to go with us. Let us never be found where we can not act as Christ would have us. Let us pass each day as pilgrims, consciously on the way to their heavenly inheritance. Let us press after closer communion with Jesus. Let the love of God reign in our hearts, and thus shall we be kept from a thousand snares, and become possessed of a peace and joy to which the worldling is a stranger.

The moment a human being arrives at that point where he feels the object of life is to give rather than to get, when he prefers the place where he may be able to do the most for others, rather than to receive the most that others may do for him, that moment marks the transition into another and higher phase of life.

WHAT IS A CHRISTIAN?

In faith, a believer. "He that believeth shall be saved." In knowledge, a disciple. "If ye continue in my word, then are ye my disciples." In character, a saint. "Beloved of God, called to be saints." In influence, a light. "Ye are

the light of the world." In conflict, a soldier. "Thou, therefore, endure hardness as a good soldier of Jesus Christ." In communion, a friend. "Henceforth I call you not servants, but have called you friends." In relationship, a child. "The Spirit himself beareth witness with our spirit that we are the children of God." In expectation, an heir. "And if children, then heirs; heirs of God, and joint heirs with Christ." In actual inheritance and possession, soon to be glorified. "Whom he did foreknow, he also did predestinate; whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

What shall we then say to these things? "If God be for us, who can be against us? For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

A common fallacy, "It makes no difference what a man believes, so he lives right," is simply a self-contradiction. Men live right only in proportion as their beliefs are right. The life is the expression of our belief. If a man's beliefs are all wrong, his life will be wrong. As a man thinketh in his heart, so is he.

Another fallacy, "It makes no difference what

a man believes, providing he is sincere." This, if true, would justify the greatest crimes in history. Sincerity does not save men from the most fatal errors in conduct. Saul of Tarsus was sincere—"verily thought he was doing God service" when he was persecuting the church. The more sincerely error is believed and practiced, the more dangerous it becomes. Error is, in its nature, a lie; and lies received into the mind can only have a bad effect upon it and the life. For truth, especially religious truth, and falsehood, which is the negation of truth, are both related to life. Falsehood believed and acted upon produces corrupt lives. "The good tree bringeth forth good fruit;" and the waters flowing from a bitter fountain are always bitter. "By their fruits shall ye know them." Truth and error are judged by their influence upon conduct.

THE BIBLE.

The Bible is the book of life, written for the instruction and edification of all ages and nations. No man who has felt its divine beauty and power would exchange this one volume for all the literature of the world. Eternity alone can unfold the extent of its influence for good. The Bible, like the person and work of our Savior, is theanthropic in its character and aims. The eternal, personal Word of God "was made flesh," and the whole fullness of the Godhead and of sinless manhood were united in one person forever. So the spoken

word of God may be said to have become flesh in the Bible. It is therefore all divine, and yet all human, from beginning to end. Through the veil of the letter we behold the eternal truth of God. The divine and human in the Bible sustain a similar relation to each other, as in the person of Christ they are unmixed, yet inseparably united, and constitute but one life, which kindles life in the heart of the believer. Viewed merely as a human or literary production, the Bible is a marvelous book, and without a rival. All the libraries of theology, philosophy, history, antiquities, poetry, law and policy would not furnish material enough for so rich a treasure of the choicest genius, wisdom and experience. It embraces works of about forty authors, representing the extremes of society, from the throne of the king to the boat of the fisherman. It was written during a long period of sixteen centuries, on the banks of the Nile, by the river Chebar, in the deserts of Arabia; in the Land of Promise, in Asia Minor, on lonely Patmos, in classic Greece and imperial Rome. It commences with the creation and ends with the final glorification, after describing all the interesting stages in the revelation of God and the spiritual development of man. It uses all forms of literary composition. It rises to the highest heights and descends to the lowest depths of humanity. It measures all states and conditions of life. It is acquainted with every grief and every woe; it touches every chord of sympathy; it contains the

spiritual biography of every human heart; it is suited to every class of society, and can be read with the same interest and profit by the king and the beggar, by the philosopher and the child. It is as universal as the race, and reaches beyond the limits of time into the boundless regions of eternity. Even this matchless combination of human excellences points to its divine character and origin, as the absolute perfections of Christ's humanity is an evidence of his divinity.

But the Bible is, first and last, a book of religion. It presents the only true, universal and absolute religion of God, both in its preparatory process or growth under the dispensation of the law and the promise, and in its completion under the dispensation of the gospel—a religion which is intended ultimately to absorb all the other religions of the world. It speaks to us, as immortal beings, on the highest, noblest and most important themes which can challenge our attention, and with an authority that is absolutely irresistible and overwhelming. It can instruct, edify, warn, terrify, appease, cheer and encourage as no other book. It seizes man in the hidden depths of his intellectual and moral constitution, and goes to the quick of the soul—to that mysterious point where it is connected with the unseen world and with the great Father of spirits. It acts like an all-penetrating and all-transforming leaven upon every faculty of the mind and every emotion of the heart. It enriches the memory; it elevates

the reason; it enlivens the imagination; it directs the judgment; it moves the affections; it controls the passions; it quickens the conscience; it strengthens the will; it kindles the sacred flame of faith, hope and charity; it purifies, ennobles, sanctifies the whole man, and brings him into living union with God. It can not only enlighten, reform and improve, but also regenerate and create anew, and produce effects which lie far beyond the power of human genius. It has light for the blind, strength for the weak, food for the hungry, drink for the thirsty; it has a counsel, a precept or example for every relation in life, a comfort for every sorrow, a balm for every wound. Of all the books in the world, the Bible is the only one of which we never tire; but which we admire and love more and more in proportion as we use it. Like the diamond, it casts its luster in every direction; like truth, the more it is shaken, the more it shines; like a healing herb, the harder it is pressed, the sweeter is its fragrance.

—*Philip Schaff, D. D.*

The Bible gives hope, and is a source of comfort. How many derive their chief enjoyment, under God, from the institutions of the gospel! Here they find support and consolation in the hours of trial. When the earthly fountains are dried up, here they find a living fountain, ever open and ever full. As they sit under the droppings of the sanctuary, they exclaim, "Whom have I in heaven but thee? And there is none upon earth

I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever."

THE ONE CHERISHED SIN.

Often from my window on the seashore I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is, that when the tide rises, it rises, and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchants it, and will not let it go. Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons, move them not—yes, they move them—a slight elevation by a Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest, this Sabbath as the last, this year as the past. Some one sin enslaves, enchants the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dan-



gerous rocks, and pray for the Spirit of all grace to fill your every sail, and waft you onward over the ocean of life, to the haven of everlasting bliss.

A GOOD WIFE.

A good wife is a being selected by a benign Providence to scatter the roses of contentment, and strew the dark and serpentine paths of life with the choicest, the most fadeless flowers, and is truly "the best gift of God to man." Formed to charm, to allure, and fascinate the whole soul of a good and affectionate husband, she can at any time transfer a portion of her own spirit into his, and by the powerful magic of a smile change in a moment the bitter draught of his existence to a dream of the most delicious nectar. She is a creature of the powerful, attractive system in which revolve with uniform motion all the bewitching graces, all the home-born delights of refined and tranquil love. She gives a new charm, and adds an exquisite delight, to all the blandishments of social life. Solitude is a stranger where she dwells; and Melancholy, pausing over his mournful story, dares not approach her consecrated mansion.

She is the silver wand that chases away the demon of sorrow, and restores the sunshine of her soul. In her right hand are health, happiness and dawning honors; and, in her left, an inverted mirror, reflecting the loveliest objects in creation. A good wife will soften the asperity of the temper,

and smooth the brow clouded with sadness. She will kindly watch over thy bed of sickness, and whisper in softest accents the language of consolation to thy drooping heart. She will advise in thy generous exertions, and make thee nobly emulous of greatness; and, when the last faint flashes of life's expiring lamp have quivered out their little moment, her tears will moisten the clay-cold form, and her prayer ascending for thy final happiness will accompany the disembodied spirit to the mansions of eternal rest—the Paradise of God.

THE LOSS OF A WIFE.

In comparison with the loss of a wife, all other bereavements are trifling. The wife, she who busied herself so unweariedly for the precious ones around her; bitter, bitter is the tear that falls on her cold clay. You stand beside her coffin and think of the past. It seems an amber-colored pathway, where the sun shone upon the beautiful flowers, or the stars hung glittering overhead. Fain would the soul linger there. No thorns are remembered, save those your hands may unwittingly have planted. Her noble, tender heart lies open to your inmost sight. You think of her now as all gentleness, all beauty, all purity. • But she is dead. The dear head then laid upon your bosom, rests in the still darkness upon a pillow of clay. The hands that have ministered so untiringly are folded, white and cold, beneath the gloomy portal. The heart, whose every beat measured an eternity of

love, lies under your feet. The flowers she bent over with smiles, bend now above her in tears, shaking the dew from their petals, that the verdure around her may be kept green and beautiful. There is no white arm over your shoulder, no speaking face to look up into the eyes of love; no trembling lip to murmur, "Oh! it is too bad." There is so strange a hush in every room; no light footsteps passing around; no smiles to greet you at nightfall. And the old clock ticks, and strikes, and ticks—it was such music when she could hear it. Now it seems a knell on the hours through which you have watched the shadows of death gathering upon her sweet face. And every day the clock repeateth that old story. Many another tale it telleth, too—of beautiful words and deeds that are registered above. You feel—oh, how often—that the grave can not keep her.

HOME.

Man is a local being. While he naturally loves traveling, yet he wants one spot upon earth upon which his affections are centered, and where he can find rest from the conflicts and troubles of life. We did not create ourselves, nor can we change the nature of things. What we are, and how we should live has been designed by our Maker. Our natural wants, therefore, are fixed and imperative. Nor can we be happy unless we live in harmony with the design of our Maker and the law of our being. And here let us say, that a

pleasant home is the central want of man, and the great essential to his happiness. "Be it ever so humble, there's no place like *home*." If you have no home, rest not till you have secured one. What is not embraced in the word HOME. We are aware that there are other things which we must have in order to be happy. We must have health. Our bodies and minds must be free from disease. We must be honest, temperate, industrious, and we must love the true, the beautiful and the good. Our stomachs must be free from dyspepsia, our joints from rheumatism, our nerves from neuralgia, our hearts from moral pollution, and our tongues from guile. Also, we must have congenial employment and all our relations in life must be good. We must be true in all things—true to ourselves, to our families, to our neighbors, to our country, and to our Maker. There is no happiness without loyalty to truth and right. But while all this is true, yet man's highest happiness is centered in a sweet and lovely home. We know many homes are not what they should be, still a poor home is far better than no home at all. Home, be it ever so humble, is a place of refuge. Our homes are generally what we make them. If the father and mother, brother and sister are not industrious, economical, kind, and loving to each other, home is dark and dreary. Industry, fidelity, temperance, cleanliness, purity, amusement, competency and love are some of the essentials of a true home. Wealth alone does not make home

all that it should be. A home in poverty, industry and love, is far better than one in riches, laziness, hate and contention. Love, gentleness and words of kindness—how sweet they are in the home circle. And how grateful we should be for our homes. These are the greatest blessings we enjoy, and we should be more thankful for them than anything else. And as no man or woman can be contented and happy without a home, therefore it is the duty of all—even in the fore part of life—to make pleasant homes in which to enjoy the purest bliss of this life, and to prepare for our final home in that celestial temple not made with hands, eternal in the heavens.

Home ought to be the most pleasant and comfortable spot on earth. Better be provoking anywhere else than at home. One should never plant thorns where he has to spend so much of his time himself. A little self-denial, a habit of pleasant speaking, a consideration of the wants of others—these make home delightful. The Rev. F. E. Clark thus touches upon a habit that makes many a home insufferable: "Oh, the eternal nagging and fault-finding and carping that go on in many a family! Every little personal, every little harmless pet indulgence, every ingrained trait on either side, comes in for a pestering fire of unpleasant remarks that prick and scarify and sting, until the house is no more fit to live in than a patch of nettles is for a tired man's bed."

THE CAUSE AND THE CONDITION.

If a man were drowning in the sea, and some one should throw him a rope, crying, "Take hold of it, and I will save you," he would not stop to inquire whether the man, or the rope, or his taking hold of the rope, was to save him. He would see at once that the man could do nothing for him without the rope; that the rope could do nothing without the man, and that he must do something for himself, viz., grasp the rope, or it would be thrown to him in vain. Thus, in a case of bodily peril and deliverance, there is no mystery as to the cause and condition—as to faith and works. But the gospel plan of salvation, in its practical relations, is no more mysterious than the case supposed. Christ sees us perishing in our sins. He offers to save us. He sends his word, his ordinances and his Spirit. These are the ropes through which he reaches us; they are the instruments and agencies which he energizes in order to draw us to himself. We grasp this rope; we welcome these saving influences. Feeling that we are helpless and lost, we gladly "take hold upon the hope set before us." We study the Bible; we wait upon the preaching of the word; we seek the counsel and prayers of God's people; above all, we seek the aid of the Holy Spirit; we earnestly ask him to lead us to Christ, to help us to believe in Christ. This is an effort and work of faith from first to last. We believe

in our danger; we believe in Christ as our only Savior; we believe in the way of salvation that he reveals. We do not believe in that way as of any value in and of itself, but only as it leads to him. We do not regard our faith as of any value, except as it brings us and binds us to him. He is the Alpha and the Omega, the first and the last, the all and in all.

Thus, then, "we are saved by faith"; saved by a diligent use of the means of grace; saved "by the renewing of the Holy Ghost," and yet we are saved by Christ, and by Christ alone. He is "the author and finisher of our faith." "There is none other name given under heaven, among men, whereby we must be saved."

Errors in doctrine, and difficulties in practical religion, arise from separating gospel faith, ordinances and agencies from Christ. The rope could not help a drowning man, unless somebody held and drew upon the other end of it. His faith, when he grasps it, is not in the rope, but in the man who throws it to him. He does not expect to be saved by the rope, but by the man who draws him through the rope.

Could the sinner realize that Christ is the cause, and faith the condition of salvation; could he look and struggle through ordinances and means to the great living, inviting, interceding Redeemer, he would soon find peace. And could the Christian always remember that Christ—Christ only—saves, and that faith—and faith only—unites to Christ,

his peace would be like a river. Write in your memory and in your heart that CHRIST JESUS SAVES ALL WHO BELIEVE IN HIM. Never forget it. Act promptly, and always upon it as the great practical truth of revelation. Then your path will be that of the just—that shineth more and more unto the perfect day.

EFFECTIVE FAMILY RELIGION.

Family religion requires the highest mutual confidence. The reading of the Bible, in the morning and evening, attendance at church, can not constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a month of routine services. The spirit in which religious subjects are referred to, is more than the things that are said. The undertone is more important than the overtone. Not gloom, not tasks, not morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other which is the result of the love of all for Christ, and a sincere spirit of good-will at home, and of kindness in thought and expression to all who enter the home, or are mentioned there, these make the family religion, and make its Bible-reading, prayer and church-going as natural as its social life. No

child ever goes out from such a family to become an unbeliever or a scoffer. But from the Pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.

COMFORT.

The great aim of the mass of mankind is to get enough money ahead to make them "comfortable." Yet a moment's reflection will convince us that money will never purchase "comfort," only the means of it. A man may be comfortable without a dollar; but to be so he must have the right disposition, that is, a heart and a head in the right place. There are some persons who are lively and cheerful, and good-natured, kind and forbearing, in a state of poverty which leans upon the toil of to-day for to-night's supper and the morning's breakfast. Such a disposition would exhibit the same loving qualities in a palace or on a throne.

Every day we meet persons who in their families are cross, ill-natured, dissatisfied, finding fault with everybody and everything; whose first greeting in the breakfast-room is a complaint, whose conversation seldom fails to end in an enumeration of difficulties and hardships, whose last word at night is an angry growl. If you can get such persons to reason on the subject, they will acknowledge that there is some "want" at the bottom of it—the "want" of a better house, a finer dress, a more

handsome equipage, a more dutiful child, a more provident husband, a more cleanly, or systematic, or domestic wife. At one time it is a "wretched cook" which stands between them and the sun; or a lazy house-servant, or an impertinent carriage driver. The want of more money than Providence has thought proper to bestow will be found to embrace all things. Such persons may feel assured that *people who can not make themselves really comfortable in any one set of ordinary circumstances, would not be so under any other.* A man who has a canker eating out his heart, will carry it with him wherever he goes; and if it be a spiritual canker, whether of envy, habitual discontent, or unbridled ill-nature, it will go with the gold and rust out all its brightness. Whatever a man is to-day with his last dollar, he will be radically, essentially, to-morrow with a million, unless the heart is changed. Stop, reader! that is not the whole truth, for the whole truth has something of the terrible in it. Whatever of an undesirable disposition a man has to-day without money, he will have to-morrow to an exaggerated extent, unless the heart be changed; the miser will become more miserly; the drunkard more drunken, the debauchee more debauched; the fretful still more complaining. Hence, the striking wisdom of the Scripture injunction, that all our ambitions should begin with this, "Seek ye first the kingdom of God and his righteousness;" that is to say, that if you are not comfortable, not happy now under

the circumstances which surround you, and wish to be more comfortable, more happy, your first step should be to seek a change of heart, of disposition, and then the other things will follow—*without the greater wealth!* And having the moral comfort, bodily comfort, bodily health, will flow apace, to the extent of your using rational means. Bodily comfort, or health, and mental comfort have on one another the most powerful reactions; neither can be perfect, unless the other at least approximates to it; in short, *cultivate health and a good heart*; for with these you may be “comfortable” without a farthing; without them, never! although you may possess millions.

DOMESTIC FAULTS.

Homes are more often darkened by the continual recurrence of small faults, than by the actual presence of any decided vice. The Eastern traveler can combine his force and hunt down the tiger that prowls upon his path; but he can scarcely escape the mosquitoes that infest the air he breathes, or the fleas that swarm the ground he treads. The drunkard has been known to renounce his darling vice; the slave to dress and extravagance her besetting sin; but the waspish temper, the irritating tone, rude, dogmatic manners, and the hundred nameless negligences that spoil the beauty of association, have rarely done other than proceed till the action of disgust and gradual alienation has turned all the currents of affection

from their course, leaving nothing but a barren track over which the mere skeleton of companionship stalks along.

If we work upon marble, it will perish ; if we work upon brass, time will efface it ; if we rear temples, they will crumble into dust ; but if we work upon immortal minds—if we imbue them with principles, with the just fear of God and our fellow-men—we engrave on those tablets something which will brighten to all eternity.

CHRISTIANITY IS CHRIST.

A peculiarity of the gospel, as distinguishing it from all other systems of the world, is, that it is embodied in a personal, ever-living head. He—not his words, not his ideas, not his principles, merely ; but he, himself, is the substance of his religion ; and to have faith in *him*—not merely in his teaching, but in him—is the essential matter of the disciple's character. This is not true of any of those various branches of progressive knowledge which change from age to age. "Jesus Christ, the same yesterday, and to-day, and forever." He is the unalterable and everlasting object of the Christian's faith, and foundation of the Christian's light and strength. The whole of the Christian religion is comprehended and included in him, as well as illustrated and made alive in him, and sent forth into the church from him. Every member of his body, by virtue of the bond of faith, stands in immediate and direct connection with him. By

the very necessity of his perfect, absolute nature, as having the fullness of the Godhead dwelling in him bodily, as the author and finisher of the faith, he can not change. He is above all history, independent of all human thought, outside of all human enterprises and institutions; though of his own voluntary love, in his mediatorial mercy and ministry, he enters into them and dwells in them. He would be the same, though any generation of men, or series of generations, were struck out of existence. All religious growth is growth into the knowledge and likeness of his perfect image. All progress is progress into his boundless grace and immaculate holiness. The religion of yesterday, or the past, the religion of to-day, the religion of the future forever, are one and the same religion, because he is the same. If we would get any new light, or fresh love, or added power, we must get it from him, by a closer union of faith and affection with him. This is the New Testament doctrine throughout, "He that hath the Son, hath life." Let us think of it when we hear poor, foolish speeches made about "a religion of the age"—as if ages made religions, or originated revelations, and did not all themselves lie, like straining and struggling children, in the mighty arms of the eternal wisdom and love of the Lord.

THE REACTION OF SIN.

A child with an india-rubber ball illustrates the law, that action and reaction are equal and oppo-

site. A collision of locomotives or of planets would not illustrate it more completely. This law has its analogue in a higher region of truth. In ethics, as well as in physics, every action has its reaction, equal and opposite. What is called a retribution or a judgment, is simply the reaction of a sin. It is illustrated in things small, as well as great. That no sin is so small as to be an exception to the rule, Christ illustrates from a most trivial act: of every idle word men must give an account.

Hyperbolic as this saying is sometimes deemed, it is strictly and literally true. The idle word—the word that has no good in it—is not an airy nothing, of which nothing comes. If even so microscopic an act has its evil reaction, then no moment of life escapes the pressure of responsibility to consequences in some day of judgment. For words not only express, but impress; not only show character, but make it. The idle, flip-pant, vicious word not only utters, but forms a like mind. Coming from a mind that is in a wrong way, it leads on in that way. Men are self-made by what they say, as well as by what they do. Conversation is education. The ideas in whose circle we live and move, which mold our sympathies and actions, our choices and our destiny, are crystalized and set by our conversation, as the shell which an oyster inhabits is formed by secretion from the juices of its body. The tongue shows the state of system. Till there is a clean tongue,

there is not a clean man. Till there is soundness, there must be suffering. The idle word, good-for-nothing, is not only symptomatic of evil back of it, but prolific of evil after it. It is, therefore, doubly significant, both as an effect and cause of evil. Not great, it is growing. Not waiting for judgment-evils to act upon it, it produces judgment-evils, a dimmer eye for truth, a feebler sympathy with goodness, a decaying moral earnestness, less light, more darkness.

Nor is this the whole of the judgment-evil. To this is to be added the recoil upon one's self of the evil done to another; where injury or loss must act upon conscience with pain the greater, as the evil which our idle word may have set on foot, runs on to lengths beyond the reach of our reparation.

It is possible to think of the issue of a distant judgment-day, as determined by what we reckon as the grand facts of life, in presence of which the idle word may seem like the dust of the balance. But the judgment of the idle word comes to be thought of as immediate and unavoidable in view of the inseparableness of every act from its natural reaction. Though only a word, it is in fact a deteriorating force; and force, whether physical or moral, though it may be converted, can never be annihilated. The judgment of the idle word begins to react immediately in a certain deterioration of character, which, however slight, is real. What is immediate is the setting of the bud; what is

remote is the discovery of the ripened fruit in light from which there is no retreat, and pain from which there is no escape, till the evil is cast out. What we have to dread is not the mere discovery, which is yonder, but the evil to be discovered, which is already here; not the light of the future, but the evil of the present upon which that light is to fall as fire.

An apparent decay in the sense of accountability to a divine judgment has followed the abandonment of a certain view of retribution once common. The loss is to be made up by discovering in the present a reality which was looked for only in the future, and by investing to-day with the importance which the Scripture gives it as the real arbiter of all the hereafter.

So long as daily life is left to go on the general maxim that the future is uncertain, so long will uncertainty cling to every notion of retribution as merely or mainly future, because supposed avoidable. So long also will the illusion hold against all warning, that one may without loss enjoy his sins, "sow wild oats," drink of Circe's cup, follow the siren's lure; and then, when appetite is sated, obtain the gift of grace in its fullness, and by repentance escape the bitter after-taste of sin. This moral skepticism, so prevalent to-day, must be met, not by rhetorical pictures of the future, but by rational views of the present, making men more certain that the real land of our hopes and fears is not afar, but within ourselves. The cer-

tainty of future retribution is given in the reality of the present reaction of sin. The retribution of sin is simply its recoil upon and within us, as immediate and inevitable, at least in beginning, as the rebound of an elastic ball from impact—a recoil which no act, though trivial as the idle word, can escape, and which generates a blood-poison within the soul.

THE CURSE OF SIN.

Judge of what sin is by its blight and curse. Look upon this once fair and beautiful earth, now covered with graves and filled with mourners, and echoing with sighs and groans and strifes, and see what sin is! And go, in imagination, and look into the pit, where the wretched lost cry out, "Oh, for one drop of water!" Where they jingle the burning irons of their torments, with no hope of shaking them off! Where God's answer to the question, "How long?" is "Forever." Where

"Forever" is written on their racks,

"Forever" on their chains;

"Forever" burneth in the fire,

"Forever" ever reigns!

Look there and see what sin is! for sin kindled hell.

Or go back in imagination to Calvary, and witness the scene of crucifixion, where the Son of God expires, amid the rending of the rocks and the tombs, and the blackening of the heavens. There learn what sin is! See how God's truth burns against it! See how black, deadly, damning

a thing it is! For it could be expiated only by this sacrifice of God's dear Son.

Man, as a sinner, is at war with his Maker, and must eventually fall and perish in the unequal encounter. How startling this fact! Yet it affects us but little. We continue the strife, and feel no concern. Sin has stupefied us. Its delusions make us indifferent to the peril we incur. Why should we fight against God? Why rebel against his government? He is good, infinitely good; why do we not love him? He is just, inflexibly just; why do we not revere him? He is wise, and the fountain of all wisdom; why do we not delight in his counsels? He is holy, and indeed of eyes so pure that he can not look upon sin; why do we not find pleasure in cultivating fellowship with him? This also is the reason why we are at war with him. He is pure; we are sinful. And we must become partakers of the divine nature in order to find delight in fellowship with the Father and with the Son.

TEMPER.

A fretful temper will divide
 The closest knot that may be tied.
 By ceaseless sharp corrosion,
 A temper passionate and fierce,
 May suddenly your joys disperse
 At one immense explosion.

The obvious tendency of temper is to alienate. The pain inflicted by its stings and outrages, however we may nerve ourselves to bear it, by degrees

possesses the feelings and imagination to the exclusion of all other considerations. Our judgment appreciates the counterbalancing excellences, but the person whose frequent mood it is to give pain—and it is the one object of all manifestations of temper to do so—separates himself from our sympathies, when he has done it once too often, by a gap not easily bridged over.

Temper in some people does not need a personal object for its indulgence; and in this case, though we don't like them the better for it, we put up with the annoyance in a more tolerant spirit. The grumbler is of this type who can't be put out of his way without making others uncomfortable, but does not make this his first object. The times as they affect him are out of joint, and he must have his fling at them.

Grumblers, as a rule, do not need any other sympathy than respectful attention. They do not care to wake the spirit in others. In this they differ from the fretful temperament which desires to irritate, and resents passive meekness. Lisbeth, in "Adam Bede," "at once patient and complaining, self-renouncing and exacting," whose wail was to Adam the most irritating of all sounds, resents in her son Seth the immovable sweetness of his temper, "Thee was always like a bag of meal that can ne'er be bruised." She longed for something to fret against, to hurt in its resistance, to provoke to response in kind; therefore she loved Adam best, who would give a sharp answer, and illus-

trate the author's observation that "we are apt to be kinder to the brutes that love us, than the women that love us." Is it that the brutes are dumb? And yet fretfulness is timid and cowardly, and presumes on tolerance and forbearance. Perhaps all active forms of temper that exercise themselves in devising provocations, act on the expectation of an answer in kind—they wish to irritate, not merely to crush into trembling subservience. The sullen temper can nourish itself in silence—waiting to be roused. There is a sort of temper that barks out its ill-humor, and vents itself after fits of moody silence in short, sharp insults and injuries, relapsing into sullenness again. We should call this the least enjoyable ill-temper to its possessor, except that Charles Lamb has recorded the pleasures of a sulky fit in a way to touch every one's conscience. Sullenness is the familiar demon that has spoiled many a seeming prosperity. Self-love and morosity, says the ancient moralist, together with luxury and effeminacy, breed long fits of anger, which gather in the soul like a swarm of wasps.

THE TONGUE.

The only edged tool that becomes sharper by constant use is the tongue. It is often a sting full of deadly poison. It is both an offensive and defensive weapon, a shield and a spear. Some carry dirks in their pockets, others in their mouths. The tongue of the malignant is like a masked bat-

tery which makes us feel fire when we can not see smoke. There is never a spur for the tongue in all the Bible, but many a bit. As a condition of longevity, physicians say "Keep the head cool and the feet warm." This is Peter's receipt for a long and happy life: "He that will love life, and see good days, let him refrain his tongue from evil, and his lips from speaking guile." Physicians are accustomed to judge of the state of the body by the condition of the tongue, assuming as a settled principle, that there is an intimate connection between them. The apostle James adopts the same course; to judge of soul-health he looks at the tongue. If any man offend not in word, his moral health is perfect. On the other hand, if any one seem to be religious while the tongue is unbridled, that man's soul is sick. Read the third chapter of James. What a delineation of the soul-sickness of the race.

MOTHER AND DAUGHTER.

A young lady is a sort of walking advertisement of her mother. Seeing the one, you can imagine very nearly what the other is—I mean in essentials. There will be little points of difference, a great contrast perhaps in temperament, but in the main a girl is what her mother makes her; in the broad principles which underlie character, the one will be the other's counterpart. So remember, my dear young friend, when you go away from home, to school, to travel, or to visit, you carry

about you your home atmosphere. If you are strong, generous, true, gentle, you say to lookers-on that, as you are, so is the dear one who watched you in the forming days of childhood, and who sees her own girlish image reflected in you now. Your name is not more distinctly marked on the linen of your wardrobe, than hers is written upon your daily life. This is a thought that should make one very careful. It is a great responsibility to be another's representative.

A GOOD WIFE.

“Next to God's word,” said Luther, “the world has no more precious treasure than holy matrimony. God's best gift is a cheerful, pious, God-fearing, home-keeping wife, to whom you can trust your goods, and body, and life. There are couples who neither care for their families nor love each other. People like these are not human beings. They make their homes a hell.”

WHAT FAMILY GOVERNMENT IS.

It is not to watch children with suspicious eyes, to frown at the merry outburst of innocent hilarity, to suppress their joyous laughter, and to mold them into melancholy little models of octogenarian gravity.

And when they have been in fault it is not simply to punish them on account of the personal injury that you have chanced to suffer in consequence, while that unattended by inconvenience to yourself passes without rebuke.

Nor is it to overwhelm the little culprit with angry words; to stun him by a deafening noise; to call him by hard names which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of ten-fold enormity, or to declare with passionate vehemence that he is the worst child in the world, and destined for the gallows.

But it is to watch sedulously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the beginning of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate and the laws of the Great Ruler and Father in heaven.

It is to punish a fault because it is a fault; because it is sinful and contrary to the commands of God, without reference to whether it may or may not have been productive of immediate injury to the parent or others.

It is to reprove with calmness and composure, and not with angry irritation; in a few words fitly chosen, and not with a torrent of abuse and invective; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say.

It is to govern your family as in the sight of Him who gave you authority, who will reward

your strict fidelity with such blessings as He bestowed on Abraham, or punish your criminal neglect with such curses as He visited on Eli.

HOW TO GOVERN CHILDREN.

It is at times necessary to censure and to punish. *But very much more may be done by encouraging children when they do well.* Be, therefore, more careful to express your approbation of good conduct, than your disapprobation of bad. Nothing can discourage a child more than a spirit of incessant fault-finding on the part of his parent. And scarcely anything can exert a more injurious influence upon the disposition, both of the parent and the child. There are two great motives influencing human actions—hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by the desire of pleasing, rather than by the fear of offending. If a mother never expresses her gratification when her children do well, and is always censuring them when she sees anything amiss, they are discouraged and unhappy. They feel that it is useless to try to please. Their dispositions become hardened and soured by this ceaseless fretting; and at last, finding that whether they do well or ill, they are equally found fault with, they relinquish all efforts to please and become heedless of reproaches. But let a mother approve of a child's conduct whenever she can. Let her show that his good behavior makes her



sincerely happy. Let her reward him for his efforts to please, by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him an amiable disposition and a cheerful spirit. Your child has been during the day very pleasant and obedient. Just before putting him asleep for the night, you take his hand and say: "My son, you have been a very good boy to-day. It makes me very happy to see you so kind and obedient. God loves children who are dutiful to their parents, and he promises to make them happy." This approbation from his mother is to him a great reward. And when with a more than ordinarily affectionate tone you say, "Good night, my dear son," he leaves the room with his little heart full of feeling. And when he closes his eyes for sleep he is happy and resolves that he will always try to do his duty.

A fretful, discontented spirit lies open to many temptations.

The less notice we take of the unkindness and injuries that are done to us, the more we consult the quiet of our own minds.

Those whose expectation is from God, may wait with assurance, but must wait with patience.

Sometimes God teaches us effectually to know the worth of mercies by the want of them. The way to forget the sense of our miseries, is to remember the God of our mercies. Happy the

kingdom, the city, the family, the heart, in which God is great, in which he is uppermost, in which he is all.

How much pain those evils have cost us which never happened.

Be true to thy friend. Never speak of his faults to another, to show thine own discrimination.

THE TRAINING OF THE MIND.

A sound moral discipline and a well-regulated mind can, under God, carry a man through life so that he will not be the sport and victim of every change that flits across the scene. And it can not be too anxiously borne in mind, that this great attainment is in a remarkable degree under the influence of habit.

Every day that passes, and every step that we take, without making it the object of earnest attention, renders the acquirement more difficult and uncertain, until a period at length arrives when no power exists in the mind capable of correcting the disorder which habit has fixed. The frivolous mind may then continue frivolous to the last, amusing itself with trifles, or creating for itself fictions of the fancy no better than dreams. The distorted mind may continue to the last, eagerly pursuing its speculations, departing further from the truth; and the vitiated mind may continue to the last, the slave of its impure and degrading passions. Such is the power, and such is the result of mental habits. We can not determine

how many acts of frivolity may constitute the permanently frivolous mind; how many trains of impure thought may constitute the corrupted mind, or what degree of inattention to the diligent culture of the powers within may be fatal to our best interests. In early life, aim at the mastery of the mind; give earnest attention to the trains of thought encouraged, as habits may be thus unconsciously formed, the influence of which may be permanent, irremediable, and peril the happiness of life and the immortal interests of the soul.

THE SIN AND FOLLY OF SCOLDING.

“Fret not thyself to do evil,” Ps. xxxvii. 2

1. It is a sin against God.

It is evil and only evil, and that continually. David understood both human nature and the law of God. He says: “Fret not thyself in any wise to do evil.” That is, never fret nor scold, for it is always a sin. If you can not speak without fretting or scolding, keep silence.

2. It destroys affection.

No one ever did, ever can, or ever will, love a habitual fretter, fault-finder or scolder. Husbands, wives, children, relatives or domestics have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them; but they can not love them any more than the sting of nettles, or the noise of mosquitoes. Many a man has been sent to the

tavern, and to dissipation, by a peevish wife. Many a wife has been made miserable by a peevish, fretful husband.

3. It is the bane of domestic happiness.

A fretful, complaining, peevish fault-finder in a family is like the continual chafing of an inflamed sore. Woe to the man, woman or child who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. A—— is of this temperament. She wonders that her husband is not more fond of her company; that her children give her so much trouble; that domestics do not like to work for her; that she can not secure the good-will of young people. The truth is that she is peevish and fretful. Children fear her, and do not love her. She never gained the affection of a young person, nor will she ever till she leaves off fretting.

4. It defeats the end of family government.

Good family government is the blending of authority with affection, so as to secure respect and love. Indeed, it is the secret of managing young people. Now, your fretters may inspire fear; but they always make two faults where they correct one. Scolding a child, fretting at a child, taunting a child, treating a child as though he had no feeling, inspires dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mr. G—— and Mrs. F—— are of this class. Their children

are made to obey; but how? Mrs. F—— frets, and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them. Treats them as though they had no feelings. She seldom gives them a command without a long, running, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, inflicts blows. The children cry, pout, sulk; and poor Mrs. F—— has to do her work over pretty often. Then she will find fault with her husband because he does not fall in with her ways, or chime in with her as a chorus.

5. Fretting and scolding make hypocrites.

Fretters never receive confidence and affection; so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. Children conceal as much as they can from such persons. They can not make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.

6. It destroys one's peace of mind.

The more one frets, the more he may. A fretter will always have enough to fret at, especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be

some dirt somewhere. Others will not eat right, look right, talk right. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. It is a mark of a vulgar disposition.

Some persons have so much gall in their disposition, are so selfish, that they have no regard for the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics the conductors by which their spleen and ill-nature are discharged. Woe to the children who are exposed to such influence. It makes them callous and unfeeling, and, when they grow up, pursue the same course toward their own children, or those entrusted to their management; and thus the race of fretters is perpetuated. A person who is in the habit of fretting or sneering, taunting husband, wife, children or domestics, shows either a bad disposition, a bad heart, or that he is one of those ill-bred people that are guilty of such things.

Let not the duty of the present hour be neglected; work while the day lasts.

Pride is the ruin of thousands who keep themselves miserable by fancying themselves happy.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without any thought of fame.

A man may go idle to hell; but he that will go to heaven must be busy.

Cold desires do but beg denials. Let men never expect to do ill and fare well.

SCOLDING.

Of all the disagreeable habits with which the world was ever tormented, scolding is the most annoying. To hear a saw filed, to hear a peacock scream or an Indian yell is music compared with it. Since we were a little child, we have always felt a mortal abhorrence to scolding; and, if we had been scolded as some children are, we know not that we should ever have been good for anything. It is no wonder so many children are bad. The good is scolded out of them; it is stunted or killed by an early frost of cold, icy scold. What a frost is to the spring buds, scolding is to the child-heart. Scolding folks at home—how miserable! Lightning, thunder, hail, storms, winds, cyclones and tornadoes rather than the hurricane of scolding. Let all the powers that be, wage a war of kindness on all the scolders, that they may be overcome by a better spirit.

DON'T BE FRETFUL.

It is foolish to be fretful. Nothing is gained, but much is always lost, by losing one's patience and equanimity. When difficulties beset or cares annoy, we overcome them only by a cool head and firm hand, while fretfulness increases every

annoyance. It is hurtful to others. They, perhaps, are sufficiently reprov'd by a glance at the results of their carelessness, or have erred by accident when honestly endeavoring to do well. It is a cruelty which debases and hardens them, at such a time, to be obliged to endure an undeserved or severe reproach. It is sinful. We are less than the least of the mercies we enjoy. If truly grateful, whatever our estate, we shall find occasion for praise. Seldom—never, indeed—do we suffer or endure so much, that we do not deserve far more. To repine, chafe, fret, complain, is therefore wicked. It is to stand before God, holding in our hands the manifold blessings he has in wise mercy given, and say, like proud beggars, "Lord, is this all? Why did you not give me more?" Or "Why did you give me a tarnished good?" Fretfulness destroys the comeliness of piety, wastes its strength, and robs it of its commendation.

SCOLDING.

With some scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity, and to exasperate our feelings, but we are to bear in mind that scolding never did do anybody any good, and withal grows to be very uncomfortable to the party who indulges in it. Inappropriate to anybody, scold-

ing appears most hateful in parents and ministers. Sent to be dispensers of kindness and love to those with whom they are most especially associated, it is horrible to see gall distilled, instead of charity that blesses both parties. Scolding turns a household into a pandemonium, and a church into an inquisition. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worst thing, when harder? Arrest yourself in the indulgence of this bad habit at once. Begin now, and put yourself under bonds to be good-natured.

A THOUGHT FOR MOTHERS.

Talking the other day with one of the most sensible women I know, one, too, whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than my friend had at the moment she uttered it:

“I never fret about little faults of manner, nor even about transient irritability, in my children. Children, as they are growing up, go through many temporary conditions which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping-cough and measles in the physical life; and, if the general home atmosphere be wholesome, and the trend right, I think it is not worth while to be too much distressed over occasional naughtiness.”

Is there not comfort here for you, dear friend, who can not understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put cap on nail and books on shelf, as an orderly boy ought. And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying; and while you pray a great deal for your darling, do not worry about her, nor talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace and the absence of petty fault-finding, if home is to be a nursery for heaven-growing plants.

All who have the care of children, or have been called to use moral influences with their fellow-men, know that law and its sanctions are instruments inferior to love and mercy; that it is easier to melt than to break, to draw than to drive, and that persuasion triumphs where correction and admonition have utterly failed.

If people only knew enough to discriminate between the right time and the wrong, there would

be less domestic unhappiness, less silent sorrow, and less estrangement of heart.

THE EVIL OF A BAD TEMPER.

A bad temper is a curse to its possessor, and its influence is most deadly wherever it is found. It is always a martyrdom to be obliged to live with one of a complaining temper. To hear one eternal round of complaint and murmuring, to have every pleasant thought scared away by this evil spirit, is a sore trial. It is like the sting of a scorpion, a perpetual nettle, destroying your peace, rendering life a burden. Its influence is deadly; and the purest and sweetest atmosphere is contaminated into a deadly miasma wherever this evil genius prevails. It has been said truly, that while we ought not to let the bad temper of others influence us, it would be as unreasonable to spread a blister upon the skin and not expect it to draw, as to think of a family not suffering because of the bad temper of any of its inmates. One string out of tune will destroy the music of an instrument otherwise perfect; so, if all the members of a church, neighborhood and family do not cultivate a kind and affectionate temper, there will be discord and evil work.

THE BIBLE.

To give a man a full knowledge of true morality, I should need to send him to no other book.—
Coleridge.

A noble book! All men's book. It is our first statement of the never-ending problem of man's destiny, and God's way with men on earth.—*Carlyle.*

There is not a boy or girl in all Christendom; but his or her lot is made better by this book.—*Theodore Parker.*

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts. It belongs to the nature of this book that it was written for all men of every time, and for all the experiences of each single heart.—*Tholuck.*

FAITH.

Faith, the master motive of the human mind, is to its possessor a great blessing or a great calamity. The man of true faith is an invincible hero; of false faith, a dangerous fanatic; and the man of no faith, a nullity. This principle of faith is the motive power which propels the world in its great career. By faith, man worships and serves his God—aggrandizes or destroys himself—blesses or blasts the world. By faith, we at night repose in confident security; and by day engage in our diversified avocations. Whether we partake of food or medicines, faith assures us that we shall not be poisoned. If we abide at home, faith protects us from fear of invasion or assault, and when we depart abroad, our journey is preserved from

utter terror by faith in the docility of animals, the strength of materials, and the integrity of our companions. Were it not for an unquestioning faith, human progress would be an intolerable burden.

As a sentiment, faith varies in intensity, from simple belief or mere opinion, to the most exalted enthusiasm, and that, often without regard to the ground on which it rests. Faith, like knowledge, is always related to things beyond itself. Where there is knowledge, something *subjective* is known and understood; so when there is faith, something *subjective* is believed and held. And like knowledge, also, faith must rest on evidence, true or false. As we can not conceive one to have knowledge of a subject until he *has learned* something concerning it; so no one has faith in a given statement or proposition, until he has what he regards some evidence of its truth. Faith without evidence is, properly, not faith, but prejudice or presumption; faith beyond evidence is superstition, and faith contrary to evidence is either insanity or willful perversity of mind.

The ground and source of knowledge are, for the most part, intuition, experiment, observation, or some other process of reasoning; but the chief ground of faith is the evidence of testimony. This arises from the fact that the objects of faith are, to a great extent, "things not seen," absent, past, or future. There is, however, a large class of

things which we believe, not on the testimony of others, but from our own observation and experience; such as the future recurrence of day and night, of the succession of the seasons, of seed-time and harvest, and in general, that certain phenomena which we have observed to arise under certain conditions, will, under the same conditions, recur in the future. Even "a burned child dreads the fire." And in like manner we form our estimate of our friends and associates, confiding in their integrity and depending on their skill or kindness; on the contrary, doubting the sincerity of their professions, and not relying on their punctuality, or availability; not so much from the testimony of others, as from our own experience of their past conduct and character. But concerning all things beyond our own personal experience and observation, such as the events of history, the accounts of foreign countries, and, in brief, all that has occurred in the experience and observation of others, we must accept or reject, according to the evidence of testimony.

—*Rev. John Pym Carter, D. D.*

To break off all known sin because it is offensive to God and ruinous to us, is repentance.

Perseverance in faith is the best evidence of the sincerity and genuineness of our faith.

If we be not in earnest in our religion, we are nothing.

The one who has doctrinal knowledge and speculation only, without affections, never is engaged in the proper business of religion.

That only is to be trusted to, as a certain evidence of a gracious state, which Satan can not do.

PRAYER.

Prayer is the spring of joy, the secret of emancipation from trouble.—*Cumming*.

Nothing seems too hard, too great, or too difficult for prayer to do. It has obtained things that seemed impossible and out of reach. It has won victories over fire, air, earth and water. Prayer has raised the sick. Prayer has raised the dead. Prayer has procured the salvation of souls.—*Ryle*.

The man that has an empty cup may pray, and should pray, that it be filled; but he that has a full cup ought to pray that he might hold it firmly. It needs prayer in prosperity that we might have grace to use it, as truly as it needs prayer in poverty that we may have grace to bear it.—*Cumming*.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight hour when you find yourself in the sudden arms of death, the winged prayer can bring an instant Savior near.—*James Hamilton*.

Prayer can obtain everything; it can open the windows of heaven, and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leave his blessing; it can open the treasures of rain, and soften the iron ribs of rocks till they melt into tears and a flowing river; prayer can unclasp the girdles of the North, saying to a mountain of ice, "Be thou removed hence and cast into the bottom of the sea;" it can arrest the sun in the midst of his course, and send the swift-winged winds upon our errands; and all those strange things and secret decrees and unrevealed transactions, which are above the clouds and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man.—
Jeremy Taylor.

The time spent in complaining would often suffice to remedy the evil complained of. Ideas overloaded with words seldom travel far or long.

No thought of purity, or virtue, or truth, that God gives us to set afloat in this world, can ever perish. And so of words we speak; we may utter them and they are gone, we may never think of them again; but the universe is a vast atmosphere of waves, and they run on and on, and stop and knock at the door, the ear, leaving the human heart to take it in, and on again and on; and if there be a thought worthy to be reiterated, another voice takes it and sends it on. And it is thus that

what is vile drops as into the ocean to be buried out of sight, and yet not lost, for the vile has made a stain that can never be washed away, save by the blood of Christ; but the pure and true lives on until its consummation finds its home with the purified in heaven.—*Bishop Simpson.*

A thought often makes us hotter than fire.—*Longfellow.*

Men will wrangle for religion, write for it, fight for it, die for it—anything but live for it.

Kind words do not cost much. They never blister the tongue or lips, and we have never heard of any mental trouble arising from them.

What a grave mistake is made by those persons who seek to wipe out the black spots of their own reputation by endeavoring to sully that of their neighbors.

There is no greater obstacle in the way of success in life than trusting for something to turn up, instead of going to work and turning something up.

Rev. Rowland Hill described a class of public speakers of his day as “men who had a river of words with only a spoonful of thoughts.”

Persons who like to contemplate their own importance, should consider that the world got along

very well before they were born, and will probably get along equally well after they are dead.

He who, with strong passions, remains chaste—he who, keenly sensitive, with manly power of indignation in him, can yet restrain himself and forgive—these are strong men, spiritual heroes.—
Robertson.

The cultivation of a genial, charitable, benevolent spirit will not injure any of us, and will certainly benefit the community in which we live, and add constantly to the number of our friends.

Men discover that it is far more convenient to adulterate the truth than to refine themselves. They will not advance their minds to the standard, therefore they lower the standard to their minds.

No man can hinder our private addresses to God. Every man can build a chapel in his breast; himself the priest, his heart the sacrifice, and the earth he treads on the altar.

To be preserved in health is as great a mercy as to be raised up from sickness; yet men are seldom thankful for it.

A gentleman writes that as he was passing through an English castle he saw these old lines in the nursery. They have “given zest” to his subsequent life, and perhaps may be of use to some one else: “Lost, somewhere between sun-

rise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, as they can not be restored.”

Lost time is never found again.

Man without religion is a creature of circumstances. Religion is above all circumstances and will lift him up above them.

Sin will result in sorrow ; carnality will reap corruption. So entreat of God for the Redeemer's sake to cancel that guilty past—to exterminate the crop of guilt and crime, so that it shall not seed itself in further evil, nor be treasured up as wrath against the day of wrath.

A justifying righteousness is not a privilege which you buy, but a present which you receive. It is not a result which you accomplish, nor a reward which you earn, but it is a gratuity which you accept.

Faith will never be weak if *self* be weak ; but when self is strong, faith can not be strong, for “self” is very much like the sucker at the bottom of the tree, which never bears fruit, but only draws away the nourishment from the tree itself. You must destroy the sucker, or faith will always be little faith, and you will have difficulty in maintaining any comfort in your soul.

Faith is the ladder on which the believer is constantly mounting to ascend into the heavenly

Canaan, thence to bring down clusters of delicious grapes to refresh him in his wilderness journey.

Bible promises are like the beams of the sun, which shine as freely in at the window of the poor man's cottage, as at the rich man's palace.

A good opportunity never waits. If you are not ready, some one else will be.

GROWTH IN GRACE.

Grow in grace. Because this is the only way to be certain that you have any grace. If we aim not at growth in grace, we have never been converted to goodness. He that is satisfied with his attainments, has attained nothing.

EVENING RECOLLECTIONS.

Let not soft slumber close your eyes,
 Before you've recollected twice
 The train of actions through the day:
 Where have my feet chose out the way?
 What have I learned wherever I've been,
 From all I've heard, from all I've seen?
 What know I more that's worth the knowing?
 What have I done that's worth the doing?
 What have I sought that I should shun?
 What duties have I left undone?
 Or into what new follies run?
 These self-inquiries are the road
 That leads to virtue, peace and God.

— *Watts.*

Those who seek nothing but the will of God, will always find what they seek.

He that sees so little of the promises of the inward transforming, elevating influences of grace, as to think that he has attained all he can desire, has never understood the first elements of the Christian life. No! we are begotten to a life which aspires after perfection; we have desires awakened which nothing but complete holiness will satisfy. He who says he is content with his progress has never set out to heaven.

Some have represented God as burning with implacable rage against the human family till Christ died. This is an unscriptural idea. Christ died because God was merciful; not to render him so, but to make a channel through which a stream of salvation might flow to mankind.

Sensual pleasures are like soap-bubbles, sparkling, evanescent. The pleasures of intellect are calm, beautiful, sublime, ever enduring and climbing upward to the borders of the unseen world.

Let prayer be the *key* of the morning and the *bolt* of the evening.

Temptations are a file which rubs off much of the rust of self-confidence.

WE NEED SUNSHINE.

Our dispositions, like the delicate plants in winter, need sunshine. To be able to do much good in this world, we must cultivate a happy

temper. Frequently we imagine that we are the subjects of misfortunes and great calamities, and at once resign submissively, thereby casting ourselves into a state of despondency, which not only unfits us for duty, but which is absolutely forbidden by God. To foster such a habit of mind and heart is wholly wrong. What we sometimes term *misfortunes* of life are to us *real blessings*. On the other hand, what we call blessings prove to be misfortunes. But we must guard ourselves with regard to these things; we should endeavor to meet them courageously. Trust in God, and consider nothing as a misfortune which is not the result of your own weakness or sin.

WANT IN LIFE.

There is nothing more fortunate for modern genius than to be born poor. The "silver-spoon" class are a very comfortable people, no doubt; but the great trouble with them is, their education is mainly of this order, and if they don't become very great, they are extremely likely to become the very opposite. There is no middle ground for them, for they were not taught to regard any, and consequently they are, as a general thing, unfit for it. Poverty has helped men to solve some of the greatest problems of life. Half its brave deeds have been a necessity, and the most of its noble sayings have been born of a determined opposition. It does a man good to put him at his wit's end. Emergen-

cies make men. Any man can be a general, or a pilot in a calm, but storms show the metal. Reputation is made more by boldness and will, than by ability and patience. Life is too short to wait for the tide whose ebb leads on to fortune. We must make the most of present opportunities, but we shall hardly do it unless present opportunities are in the main present necessities. The man who works out these to the fullest extent is the most successful man.

To have a bended knee, a craving eye, are choice expressions of duty, but without the *impressions* and attendance of the heart they are double iniquity and flat hypocrisy. How empty would our congregations be sometimes, if no more bodies were present than there are souls?

THE TREASURES OF THE WICKED.

Every man is treasuring up stores for eternity. The good are laying up "treasures in heaven, where moth doth not corrupt"; the evil and impenitent are treasuring up "wrath against the day of wrath." What an idea this is! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth; but he is treasuring up wrath. He may be forming pleasing connections; but he is also treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath.

Every lie the liar utters, there is something gone to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the treasures of wrath. Every day he lives in sin, the book of God's remembrance records it against him. The impenitent man has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier treasure to-morrow than he has to-day. When he lies down at night, he is richer in vengeance than when he rose in the morning. He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrance of friends, all the advice and prayers of parents, will be taken into the account, and will tend to increase the treasures of wrath laid up against the day of wrath.—*Rev. J. A. James.*

LOVE.

Love makes drudgery delightful. It forgets self, and lives for others. Love outruns law, and leaves it far behind. Not to be able and permitted to serve is a penalty. The question is not, "What *must* I do?" but, "What *may* I do?" To give pleasure is its joy. To grieve its object is to grieve itself. Love is the secret spring of the believer's life, and makes him often pass in the world for an enthusiast. It stops at nothing. Mountains of difficulty are no more to it than plains. It clasps

the cross and kisses it. Love strengthened Mary when the soldiers quaked with fear. Love kept her hovering round the sepulcher when all the disciples were scattered to their own homes. Love has a joy of its own which a stranger can not understand! It is fed by the unseen Spirit of God whilst reposing on an unseen Savior. To lose life for him is to gain it. To suffer martyrdom for Jesus is to see him standing at the right hand of God, waiting to welcome his servant into glory.

THE BOOK OF GOD.

What great scientists, past and present, have said of the Bible.

A correspondent of the *Chicago Inter-Ocean*, who has read Col. Ingersoll's lectures, has collected the following utterances of scientists, statesmen and thinkers in regard to the Bible:

SCIENTISTS.

The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—*Prof. Dana.*

Infidelity has, from time to time, erected her imposing ramparts and opened fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon their ramparts, they melted away. The last clouds of

ignorance are passing away, and the thunders of infidelity are dying upon the ear. The union and harmony of Christianity and science is a sure token that the flood of unbelief and ignorance shall never more go over the world.—*Prof. Hitchcock.*

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures.—*Sir John Herschel.*

The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe.—*O. M. Mitchell.*

In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible on my subject, it always affords me a firm platform on which to stand.—*Lieut. Maury.*

If the God of love is most appropriately worshiped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets the philosopher may summon the faithful to prayer, and the priest and sage exchange altars without the compromise of faith or knowledge.—*Sir David Brewster.*

I have not the space to quote from Agassiz, Hugh Miller, Prof. Airey, Sir William Thompson, Faraday, Silliman, *et al.*, who not only loved, read, revered the Bible, but, great scientists as they

were, spoke brave, true and glowing words in defense of the Book of books.

STATESMEN.

There is a book worth all other books which were ever printed.—*Patrick Henry*.

The Bible is the best book in the world.—*John Adams*.

So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—*John Quincy Adams*.

It is impossible to govern the world without God. He must be worse than an infidel who lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation. — *George Washington*.

Pointing to the family Bible on the stand, during his last illness, Andrew Jackson said: "That book, sir, is the rock on which our republic rests."

I deem the present occasion sufficiently important and solemn, to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty and a just sense of religious responsibility are essentially connected with

all true and lasting happiness.—*General Harrison's Inaugural Address.*

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, is the best the world ever saw, or is likely to see.—*Benjamin Franklin.*

Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens? Or have you hopes of corrupting a few of them to assist you in a bad cause?—*Samuel Adams' Letter to Thomas Paine.*

Christianity is the only true and perfect religion, and in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way.—*Benjamin Rush*

I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rights, its usages and observances.—*Henry Clay.*

A few days before his death, “the foremost man of all his time” drew up and signed this declaration of religious faith: “Lord, I believe; help my unbelief.” Philosophical argument, especially that drawn from the vastness of the universe, in

comparison with the insignificance of this globe, has sometimes shaken my reason for the faith that is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount can not merely be a human production. This belief enters into the very depth of my conscience.—*Daniel Webster.*

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—*U. S. Grant.*

GREAT THINKERS.

It is a belief in the Bible which has served me as the guide of my moral and literary life.—*Goethe.*

I account the Scriptures of God to be the most sublime philosophy.—*Sir Isaac Newton.*

A CHRISTIAN MOTHER.

While my children were infants on my lap, as I washed them, I raised my heart to God that he would wash them in that blood which cleanseth from all sin; as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness; as I provided them food, I prayed that God would feed their souls

with the bread of heaven, and give them to drink of the water of life; when I have prepared them for the house of God, I have pleaded that their bodies might be temples for the Holy Spirit to dwell in; when they left me for school, I followed their infant footsteps with a prayer that their path through life might be like that of the just, which shineth more and more unto the perfect day, and as I committed them to the rest of the night, the silent breathing of my soul has been that their heavenly Father would take them to his embrace and fold them in his parental arms.—*Mrs. Eusebia Paden.*

Unbelief asks despondingly, "What can we do?" Faith asks trustfully, "What can the Lord not do?"

We gain nothing by falsehood but the disadvantage of not being believed when we speak the truth.

To triumph over our passions is of all conquests the most glorious.

Bad habits are thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

Gratitude is a duty none can be excused from, because it is always at our disposal.

The whole of human virtue may be reduced to speaking the truth always, and doing good to others.

The world is a sea of glass. Affliction scatters

our path with sand and ashes in order to keep our feet from slipping.

You may find your best friend or worst enemy in yourself.

Frugality may be termed the daughter of Prudence, the sister of Temperance, and the parent of Liberty.

There is no sin to which we can be tempted which will not yield greater happiness in being resisted than in being indulged.

A bird losing its wing is the most helpless of all animals. The believer without faith is still weaker.

DANCING.

From a collection of all the passages in Scripture in reference to dancing, it may be inferred that dancing was a religious act, both in true and idol worship. That it was practiced exclusively on joyful occasions, such as national festivals and great victories.

That it was performed on such occasions only by one of the sexes.

That it was performed usually in the daytime, in the open air, in highways, fields and groves.

That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous, classed with the "lewd fellows."

That no instances of dancing are found upon record in the Bible in which the two sexes united in the exercise, either as an act of worship or amusement.

That there is no instance upon record in the Bible of social dancing for amusement, except of the "vain fellows" devoid of shame, alluded to by Michal; of the irreligious families described by Job, which produced increasing impiety and ended in destruction, and of the daughter of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist. The Church of Christ, in order to preserve her purity, must exorcise the tobacco devil, the alcoholic devil and the dancing devil.

To do God's will—that's all
That need concern us; not to carp or ask
The meaning of it, but to ply our task,
Whatever may befall;
Accepting good or ill as he shall send,
And wait until the end.

God sometimes washes the eyes of his children with tears, in order that they may read aright his providences and his commandments.

When we come to God for counsel we must be willing to put our whole case in his hands; to take the up-hill step instead of the smooth one, should he point to it.

To a being so nobly endowed as man, God himself can give nothing better than opportunity.

I have lived long enough to know that the secret of happiness is never to allow your energies to stagnate.

Many troubles, like waves of the ocean, will, if

we wait calmly, only break at our feet and disappear.

All the faculties of the rightly governed soul stand obediently waiting to receive the command to obey.

Life like war is a series of mistakes, and he is the best Christian who wins the most splendid victories by the retrieval of mistakes.

Sin-offerings and trespass-offerings have passed away. There is no place for them now. But free-will-offerings and thank-offerings remain.

Just as there are some instances of ingenious gratitude, making the most of scanty mercies, and extracting materials of thanksgiving from subjects the most unpromising; so there is an ingenious fretfulness, surprising you by its dexterity in detecting flaws, its industry in imbittering its own comforts, and wearying you by its pertinacious fault-finding.

A good wife is to a man wisdom, strength and courage; a bad one is confusion, weakness and despair. No condition is hopeless to a man where the wife possesses firmness, decision and economy. There is no outward propriety which can counteract indolence and folly at home. No spirit can long endure bad influence. Man is strong, but his heart is not adamant. He needs a tranquil mind; and especially if he is an intelligent man, with a whole head, he needs its moral force in the

conflicts of life. To recover his composure, home must be a place of peace and comfort. There his soul renews its strength, and goes forth with renewed vigor to encounter the labor and troubles of life. But if at home he finds no rest, and there is met with bad temper, jealousy and gloom, or assailed with complaints and censure, hope vanishes and he sinks into despair.

Give a man the necessaries of life and he wants the conveniences. Give him the conveniences and he craves the luxuries. Grant him the luxuries and he sighs for the elegancies. Let him have the elegancies and he yearns for the follies. Give him all together, and he complains that he has been cheated, both in price and quality of the articles.

Once let the people get poisoned with the wretched falsehood that, in order to carry on the work of the church and meet its costs, they must contrive some roundabout way of sale, or fair, or picnic, a mixture of merchandise, cajolery and merry-making, by which the few shall be deluded into parting with more than they want to give, and the many shall be educated into the worse delusion of supposing that they are not to surrender anything to Christ who died for them, without an ostensible equivalent taken back, and you strike at the root of all Christian charity while the name is on your lips. You cast up a treacherous highway at the Lord's feet. You hide out of sight the central reality of sacrifice, which is the giving

to God of that which cost the selfish heart something. You cast out the heart of the church, to extend its outward prosperity.—*Huntington.*

PROFANITY.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

It chills my blood to hear the Blessed Supreme,
Rudely appealed to on each trifling theme ;
Maintain your rank, vulgarity despise,
To swear is neither brave, polite nor wise ;
You would not swear upon the bed of death—
Reflect, your Maker now could stop your breath.

Profanity never did any man the least good. No man is richer, or happier, or wiser for it. It commends no one to society; it is disgusting to the refined, and abominable to the good.

Working cheap.—“What does Satan pay you for swearing?” asked a man of a swearing boy.

“Nothing,” was the answer.

“Well,” said the man, “you work cheap. To lay off the character of a gentleman, to give so much pain to your friends and all civil folks, to wound your conscience, and risk your soul and all for *nothing*, you certainly do work cheap—very cheap indeed.”

The missionary spirit is necessary to the life and growth of the church. No church has ever yet flourished by hiding its light and withholding its

gifts; on the other hand, if it do this, it will either stand ignobly still or sink into a hasty decline. Self-preservation is the first law of nature, and it asserts itself in the church by asking liberal gifts for the world's salvation.

If we wish to grow in grace we must fight against sin. There are many persons who clamor for revivals, and who are active in all kinds of exaggerated Christian effort, who at the same time are not careful to crucify one lust or dismiss one real evil affection. They still wonder that they are not revived. With pride, vanity, sensuality, worldliness, avarice or any other sin unrebuked and undiminished, how can any one expect to have his faith strengthened and the fervor of his soul advanced?

To watch without prayer is to presume upon our own strength; to pray without watching is to presume upon the grace of God. The Lord's prayer is the rule of our duty and desires. We are required by every petition to coöperate and concur with divine grace to obtain what we pray for. A stream preserves its crystal clearness by continual running; if its course be stopped, it will stagnate and putrefy. The purity of the soul is preserved by the constant exercise of habitual grace.—*Bates.*

Where science speaks of improvement, Christianity speaks of renovation; where science speaks

of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of perfection.

Holiness consists of three things—separation from sin, dedication to God, transformation into Christ's image. It is in vain that we talk about the last, unless we know something experimentally about the first.

CARD-PLAYING AT HOME.

Playing cards for "pastime," or as an "innocent amusement" soon becomes a passion, and when once fixed, a man will forego home, family, business and pleasure, and suffer the loss of his all, for the exciting scenes of the card-table. That accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it." "I have this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'Keep your son from playing cards. Over them I have mur-

dered time and lost heaven.'” Fathers and mothers, keep your sons from cards in the “home circle.”

What must a good angel think of a mother at the prayer-meeting, asking prayers for the conversion of her son whom she allowed to remain at home playing cards for “pastime.”

Love is the noblest and strongest principle of obedience, nor can it be but that a sense of God's love to us will increase our desire to please him.

WHAT FAITH IN GOD DOES.

Faith justifies, because the believer's obligations to justice are all canceled by Christ, his surety.

Faith sanctifies, because the believer forsakes his own righteousness, which at best is but filthy rags, and accepts the righteousness of Christ.

Faith purifies, because it begets hope, and he who hath hope in him “purifieth himself, even as He is pure.”

Faith strengthens, because the believer forsakes his own strength, which is utter weakness, and lays hold on the mighty arm of God. “He stays on his God.”

Faith gives courage, because it enables the believer to penetrate the darkest clouds, and see that there are more with him than against him; it makes him cry out, “Though an host should encamp against me, my heart shall not fear.”

Faith gives joy in the midst of sorrow, because it tells the believer that his light affliction, which is but for a moment, worketh out for him "a far more exceeding and eternal weight of glory."

Faith gives patience, because it shows the believer that "he is faithful who hath promised," and that "in due season we shall reap if we faint not."

Faith gives peace, because it shows the believer that, "being justified by faith, we have peace with God, through our Lord Jesus Christ."

Faith gives rest, not by and by only, but now—here—in this world of toil and sorrow, because it leads the believer, laboring and heavy laden, to him who gives him rest.

PROSPERITY AND HAPPINESS.

Talking not long ago with a friend, she remarked: "Well, for my part, I find it a great deal easier to be good when I'm happy than when I am unhappy. Misery only brings out my bad qualities." Doubtless other people have said this, or felt it, for (to a certain extent) it is true. There is a sort of "goodness" which is brought out by the sunshine of prosperity. People who are satisfied with their surroundings and themselves, are apt to be good-humored and gracious to their companions. Good fortune makes them cheerful and contented, so they advocate cheerfulness and contentment as chief duties. The pleasures and the luxuries of life await them on every side, and they wonder vaguely what makes some people so unthankful or

so gloomy. They enjoy their own charities and generousities, forgetting that neither have cost them an effort. They are bright and happy, and amiable often from sheer force of circumstances.

On the other hand, how many really good Christian people are sour, fretful, despondent, almost faithless, under the pressure of adversity. They can not forbear worrying and anticipating, and so they appear at a great disadvantage too often, if they do not cast an absolute reproach upon the Master whose name they bear. To the unconverted soul, adversity is likely to be an unfavorable experience, for, when the sunshine is withdrawn, the unstable goodness, evoked by its warmth, must vanish away. But to the child of God this must not—can not be. Faith is commanded to look beyond the clouds and see that “the sun is still shining.” The consciousness of God’s love and care and sympathy can outweigh the present trial—can and will outweigh all trials if we hold fast to it.

That it is easier to be good when life is all brightness, we admit, but it is possible to be better when the light is overshadowed, and we reach out through thick darkness for his loving, guiding hand. And the reward is not promised to those who find life easiest or pleasantest, but to him who overcometh! And the strength to overcome may be ours for the asking.

HEART STORMS.

Blessed is the Signal Service, which, with the prescience that to the unscientific mind seems very like witchcraft, foretells the coming of storms. On such a day let not the mariner in his frail craft venture from the safe harbor, for the danger-signal streams from fort and outpost.

As we sit at ease in our homes there are lonely men, watchers on the extreme frontiers of civilization, who, with rare heroism and an uncomplaining fortitude, which asks no recognition of praise, are watching the hidden ways of nature. The aggregate sum of many observations, carefully and conscientiously taken, results in discovering much about the law of storms, and the wealth, convenience and luxury of nations are thereby conserved.

Now, if by some occult process there could be found a signal bureau which would perform an equally wonderful service for the human heart, how we should bless it! Whence arise the sudden cyclones which sweep all before them in the soul? How happens it that, or ever we are aware, we are sometimes at the mercy of torrents of feeling which hurry us onward, for which we are afterward sorrowful? Who has not been calm as a summer morning, at peace with the world, blissfully benevolent to his fellow-creatures, to be arrested by a change of heart-weather, as unexpected as unwelcome?

What did it? A servant's blunder, a child's mistake, a delayed letter, a bit of ill news, a flurry

of vexation, some trifle too petty and too little to be cared for in happier times—but it was large enough to blot one's sunshine, to darken the day, and to overwhelm the spirit. Alas! for the heart-storms, presaged by a cloud no bigger than a man's hand, yet rushing on with the speed of that deluge from which King Ahab fled in his chariot at Elijah's word.

Still, even to the dearest and fairest of homes come now and then shadows, shaken from ominous wings of storms. Children bicker and contend, sons and daughters are not willing to be guided by parental wisdom, and parents, in moments of weakness, provoke children to wrath. Love is eclipsed, and the jars and undignified friction threaten the general tranquillity. Family troubles arising from slight misunderstandings, for want of mutual consideration, from arbitrary authority, or vacillating indecision, are all too frequent. They are the more pitiable that they cause a great sum of unnecessary—and inexcusable because unnecessary—misery. Home storms, which wound sensitive feelings and make the little children unhappy, which blight the fruits of the Spirit and grieve the Master, are very deplorable.

Is there no law, no defense, no protective armor, which can ward off the lightning, silence the thunder, and cause the hail to dissolve in crystal dew? Three little words are strong enough to work the miracle. Watch and pray! There is the secret of heart-peace, of home joy, of growth

in grace, of uplifted eyes where never tempest broods, but where abides the steadfast serenity of an anticipated heaven.

THE BEAUTIFUL WOMAN.

There is a woman, says the *Providence Journal*, whose whole nature is beautiful, and being beautiful, is noble, chaste and true; whose life is the outward expression of the inward thought, and who can not but set forth the loveliness drunk in with her very being; whose mind makes itself seen as much in the graceful fashion of her dress, as in the sweet words which fall from her lips; as much in the rhythmic ordering of her household, as in the glorious teaching of her children. Such a woman gathers round her forms of beauty, outward as well as spiritual, as flowers gather dew by night to fashion it into living food by day. She is never heard to use a vulgar word, never known to do a graceless deed, nor seen to prefer a meaner taste. Her soul is a noble lyric set to gentle music; a low sweet chant with words of love for the cathedral verses. This is the woman who elevates and purifies, and whose lessons of beauty and outward harmony have a deeper meaning than lies on the surface, and spring from a nobler source than mere artistic taste.

SWEET-MINDED WOMEN.

So great is the influence of a sweet-minded woman on those around her, that it is almost

boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort. One soothing touch of her kindly hands works wonders in the feverish child ; a few words let fall from her lips in the ear of a sorrowing sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general ; but when he enters the cozy sitting-room, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirit. We are all wearied with combating with the stern realities of life. The rough school-boy flies in a rage from the taunts of his companions to find solace in his mother's smile ; the little one, full of grief with its own large trouble, finds a haven of rest on its mother's breast ; and so one might go on with instances of the influences that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.

LAUGH, MOTHERS.

Mothers do not laugh enough. The house-keeping is so onerous, the children so often trying to nerves and tempers, the servant most exasperating, and even John, the kind, good husband that he is, can not understand all our vexations and discouragements ; and so wearied do we often

feel, that it is too much for the household to depend on us, in addition to all our cares for social sunshine as well. Yet the household does, and it must. Father may be bright and cherry, his laughs ring out, but if the mother's laugh fails, even the father's cheerfulness seems to lose some of its infection. In the sad, but forcible lines of Joanna Baillie's drama—

“ Her little child had caught the trick of grief,
And sighed amid its playthings.”

We may catch a glimpse of the stern, repressed life at Bothwell Manse, where “the repression of all emotions, even to the gentlest, was to have been the lesson.”

INFIRMITIES OF TEMPER.

I think more downright unhappiness and misery are caused by ill temper in the home, than by all the embezzlements, infidelities and crimes put together, into which poor human nature falls. One individual, man, woman or child, is possessed of an arbitrary, overbearing, or furious temper. You never know at what unfortunate moment this temper will explode. A chance word, an unlucky allusion, or a mistimed jest, will set it off, for the fuse is always laid, and needs but one touch of the match. Five, or six, or ten people shall be made temporarily wretched because one person, unconsciously perhaps, yet supremely egotistic and selfish, has never learned to control his disposition and bridle his tongue. It may be the head of the

house, who is apt to be cross at breakfast-time, and he goes away to business, leaving a weight of depression behind him which he is wholly unable to estimate or measure. It may be the mother who gives the reins to fretfulness, or who looks like a martyr when everybody is trying to please her. Her husband carries the thought of her face to his counting-room, and the children miss their lessons and receive discredit marks because they did not get well started for the day. Even a child, who is willful, capricious and stormy in mood, can overshadow a family and lessen the sum of its daily delight.

A great many bad-tempered people are very good in some other regards. They are truthful, generous and kind. They will go all lengths to do you a service. They will divide their last dollar with you, and sit up with you when you are ill and suffering. Yet they will not scruple to trample on your ordinary comfort, to wound your feelings constantly, and to mortify you by outbreaks of passion, when they ought most to be patient and courteous.

What is to be done about it? For one thing society is to blame. We must cease to look upon an infirm temper as a venial offense. We must let the person who habitually indulges it, understand that he can not be at once a bear and a saint. We must not talk or think of a bad, by which we mean an irascible, vindictive, or malicious temper, as a misfortune to be pitied merely.

It is rather a trait to be condemned, and a sin to be ashamed of. The ill-tempered person should be met by reproof, and by good humored, but constant resistance. Too often he carries all before him. For the sake of peace everybody keeps quiet. It is an old lion, and who shall stir him up? The abject submission of friends and kindred to the ill temper of some one they both love and fear, intensifies and augments the evil.

The ill-tempered adult was once a child. The fault was once manageable. On parents and preceptors, then, a heavy responsibility lies, since theirs is the duty of training.—*Margaret E. Sangster.*

This is one of the sad conditions of life, that experience is not transmissible. No man will learn from the suffering of another; he must suffer himself.

Happiness no more depends on station, rank, or any local or adventitious circumstances in individuals, than a man's life is connected with the color of his garment. The mind is the seat of happiness, and to make it so in reality, nothing is necessary but the balm of gospel peace and the saving knowledge of the Son of God. As for those who know what is good by the teaching of God's Word and Spirit, and the earnest cry of whose heart is, "Lord, lift up the light of thy countenance upon us," they know that every good is laid up for them in Jesus Christ. Ordinances, provi-

dences, and even crosses shall work together for their present and eternal good.

THE HAPPY MAN.

The happy man was born in the city of Regeneration, in the parish of Repentance unto Life; was educated in the school of Obedience, and now lives in the plains of Perseverance. He works at the trade of Diligence; and notwithstanding he has a large estate in the county of Christian Contentment, he sometimes does jobs of Self-denial. He wears the plain garment of Humility, and has a better suit to put on when he goes to court, called the "Robe of Christ's Righteousness." He breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is "the Sincere Milk of the word." Thus happy he lives and happy he dies.—*Mrs. Mary J. Aughey, St. Louis, Mo.*

Happy is he who has gospel submission in his will, true humility in his heart, sound peace in his conscience, sanctifying grace in his soul, due order in his affections, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory on his head. Happy is the life of such a man. To attain this life, pray fervently, believe firmly, work abundantly, wait patiently, live holily, die daily, watch your heart, guard your senses, redeem time, love Christ, and long for glory.—*M. J. A., St. Louis, Mo.*

War is cruelty and can not be refined.—*General Sherman.*

Cruelty is wicked and can not be justified.

If the sun is going down, look up to the stars ;
if the earth is dark, keep your eyes on heaven.

With God's promise a man or child may be cheerful.

A sunshiny morning will come without warning. Never despair when fog's in the air.

God, in giving us what we pray for because we pray, and in refusing to give what we fail to ask for, deals with us as a loving father. He cultivates that living sympathy and communion between our hearts and his own which is necessary to our happiness and growth in grace.—*C. E. Babb, D. D.*

Christ alone, of all who have ever borne the name of king, is the hiding-place of the soul from the storms of wrath which its sins have evoked. He alone can supply the thirsting, dying spirit with "living water."

If we take care of our thoughts, our acts will take care of themselves.

It is not wrangling disputes and syllogistic reasonings which are the mighty pillars that sustain truth in the world ; if we would but sustain it with the holiness of our hearts and lives, it would never fail.

A house uninhabited soon comes to ruin, and a

soul uninhabited by the Holy Spirit of God, verges faster and faster to destruction.

THE CHRISTIAN'S HOPE.

The Christian's hope is not a feeling, but "an anchor to the soul, both sure and steadfast, and which has entered into that within the veil." It is of the highest importance that we cultivate the habit of dealing with the substance of salvation, rather than with the emotions incident to it. The true policy of the Christian is to be always looking away to the object of his faith and the substance of his hope, even to Jesus, by whom we do believe in God, "that raised him from the dead and gave him glory, that our faith and hope might be in God."

If we have need of a strong will in order to do good, it is more necessary still for us in order not to do evil; from which it often results that the most modest life is that where the force of will is most exercised.

There is a power in the direct glance of a sincere and loving human soul which will do more to dissipate prejudice and kindle charity than the most elaborate arguments.

Intemperance is the costliest of all social evils, and next in degree is the vice which almost always accompanies and not unfrequently produces it, *the use of tobacco*. The pecuniary burdens which these vicious indulgences entail upon society are heavy

indeed. It is believed that the money expended in the purchase of strong drink and tobacco would suffice, judiciously employed, to evangelize the world.

There are only two genuine remedies for sorrow—prayer and work.

Trust in heaven and keep doing, is the best recipe for every human care. There are no wounds of the spirit which it will not heal.

It is greatly to be feared that those persons never mourned for their own sins who can rejoice at other-people's.

We can not trust God too much or ourselves too little.

He is the successful man who, instead of being cornered by events and circumstances, harnesses them to his car as steeds to draw him up the difficult heights.

The fear of ill exceeds the ill we fear.

When a robber takes a man's money, he leaves the man's mind and body as strong and healthy as before. But when the liquor-seller takes it for intoxicating drinks, he gives that which weakens the mind, destroys the body and corrupts the heart. Which is the worse robber?

EMBLEMS OF THE HOLY SPIRIT.

Water to denote cleansing, fertilizing, refreshing, freely given; *fire* as purifying, searching, illuminating; *wind* as independent, reviving, sensible in its effects; *oil* as healing, comforting, conse-

crating; *rain* and *dew* as fertilizing and penetrating; *dove* as gentle, meek, innocent; *voice* as speaking, guiding, teaching, warning; *seal* as impressing, securing and authenticating.

THE PREACHERS' SUPPORT.

Preachers, whether stationed or traveling, should receive a generous support. True ministers of the gospel feel that they must preach without regard to money consideration. Like Paul, they can say: "For though I preach the gospel, I have nothing to glory of: *for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.*" But a generous brotherhood will extend to all such self-sacrificing men a generous support. If a man is fit to preach, he is worth wages. If he is worth wages, he should receive them with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for what he receives than the faithful minister. There is no man—in whose work the community is interested—to whom regular wages, that shall not cost him a thought, are so important.

Of what proportionate use can any man be in the pulpit, whose weeks are frittered away in mean cares and petty economies? Every month, or every quarter, on a certain day, every preacher should be sure that there will be placed in his hands, as his just wages, money enough to pay all his expenses. Then, without a sense of special obli-



gation, he can preach the truth with freedom, and prepare for his public ministrations without distraction.

Nothing more cruel to a preacher, or disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. He is the creature of a popular schism, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness can not live in such a man, except it be a torture—a torture endured, simply because there are others who depend upon the charity doled out to him. Good, manly preachers do not want gifts; they want wages. They need them, and the people owe them; but they take to themselves the credit of benefactors, and place their preachers in an awkward and false position. If Christians do not sufficiently recognize the legitimacy of the preacher's calling to render him fully his wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids and precludes influence. The world will be quite ready to take the preacher at the valuation of his friends, and the religion he teaches at the price its professors are willing to pay in a business way for its ministry.

Gentlemen, I can not permit a question of mere revenue to be considered along side of a question of morals; but give me a sober population, not

wasting their earnings on strong drink, and I will know where to get my revenue.—*Gladstone to Brewers of London.*

God brings no man into the conflicts of life to desert him. Every man has a Friend in heaven whose resources are unlimited; and on him he may call at any hour and find sympathy and assistance.

To cure us of our immoderate love of gain, we should seriously consider how many goods there are that money will not purchase, and these the best, and how many evils there are that money will not remedy, and these the worst.

The habit of using ardent spirits by men in office, has occasioned more injury to the public, and more trouble to me, than all other causes. Were I to commence my administration again, the first question I would ask respecting a candidate for office, would be, Does he use ardent spirits?—*Jefferson.*

He walks in the presence of God that converses with him in frequent prayer and communion; that runs to him with all his necessities, that asks counsel of him in all his doubtings, that opens all his wants to him; weeps before him for all his sins; and that asks remedy and support for all his weakness, that fears him as a Judge, reverences him as a Lord, and obeys him as a Father.

The doings of God can not be understood, save

by him who has the mind of Christ, which is the mind of God.

I should like to kill fear—only by killing wrong thought. Fear is but the shadow that always follows at the heels of wrong.

Spirit of the living God,
Water now the precious seed ;
Slay the sinner with thy sword,
Comfort to thy saints afford.

Satan, like the birds of prey,
Strives to catch the seed away ;
Cares in countless numbers come,
Shines with scorching heat the sun.

Thus we see our Savior's foes,
Strive to blast the seed he sows ;
In the hearts of young and old
Prosper it a hundredfold.

Holy Spirit, Father, Son,
Aid us till our work is done ;
Then instead of worthless leaves,
We shall bring our precious sheaves.

—*Tupelo, Mississippi, July 4, 1862.*

How long! O sinner, wilt thou halt,
How long remain in guilty doubt,
While heaven and earth, and air and sea,
The Lord is God, responsive shout.

Whilst thou art halting, sin grows strong,
And lust and passion rule thy soul ;
And all the powers of hell combined,
Still hold thee 'neath their stern control.

O sinner, choose in this thy day,
To serve the Lord who loves thee well ;
Oh, choose to walk in wisdom's way,
And break thy league with death and hell.

Then will the host of heaven rejoice ;
Then will the powers of darkness rage ;
But thou, a soldier of the Cross,
Wilt a successful warfare wage.

And when the glorious victory's won,
Thou wilt a king, a conqueror be ;
Wear on thy brow a diadem,
And have a right to life's fair tree.

— *Tupelo, Mississippi, July 12, 1862.*

SLANDER.

Of all things contemptible to the feelings of good people, slander is the most to be despised. It blights hope, destroys happiness, propagates family feuds, lowers the standard of morality. Slandering is found in all grades of society. None are free in certain degrees from its contaminating influence. In all the catalogue of human evils, none are so widespreading, malignant and peace-disturbing as those growing out of slander. While other evils may affect only a limited class, all suffer alike from the miseries produced by the demon slander. Long is the list of those who are injured. The minister of the gospel, the poor, the rich, the high and low, of every country and language ; all bear the sad testimony against this agent of wickedness and bitter enemy to God. Oh that the slanderer would view his fiendish work, and consider the ruin he has wrought in the happy homes of mankind, homes where sacred happiness has been transformed into a habitation of despair and wretchedness. Hope and happi-

ness that were high as the morning star, at thy baneful touch have fled as the evening's beauty before midnight darkness. Thy foul breath is as fatal in its effects as the samiel that issues from the Arabian desert and sweeps over the land on its mission of death.

No amount of wealth sets one free from the obligation to work—in a world the God of which is ever working. He who works not, has not yet discovered what God made him for, and is a false note in the orchestra of the universe.

SUNSHINE AT HOME.

Many a child goes astray, not because there is a want at home, but simply because home lacks sunshine. A child needs smiles as much as the flowers need sunbeams. Children look beyond the present moment. If anything pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is a place where faces are sour, and words harsh and fault-finding are ever in the ascendant, they will spend as many hours as possible elsewhere.

CHILDHOOD'S HOME.

Home is the sacred spot where the heart garners up its choicest earthly treasures; where the character is chiefly formed; where the natural affections are cherished and fostered; where the mind begins to expand; where those habits are

formed which prompt to industry. At home the natural affections receive their culture. At home the young heart finds something to love, and something to reciprocate that love. Parental and fraternal kindness and affection find here an atmosphere congenial to their growth.

And when we have attained unto our riper years, with what delight we review the past scenes of our childhood! How this recollection of them strengthens the feelings nurtured in our youth! Our mind dwells on the hill, the tree, the garden, and the rich, luxuriant green grass of the meadows. Ah! how many hallowed associations come thronging upon the mind as we look back to our childhood's home! How the very word stirs the deep fountain of feeling within, warming even the chilled heart of old age! At the touch of Memory's wand, forms long since mingled with the dust, bright dreams of the dim past like "fancy's fairy frostwork," start up in all the freshness of life and reality! At such times we forget the present, and are alive only to the recollection of the past.

With aching heart and deep regret,
I think of that sad day,
When from the light of childhood's home
I turned my steps away.

There have I quaffed from Pleasure's cup,
And plucked bright, thornless flowers;
And I live in dreams amid the scenes
Of those Elysian bowers!

AT HOME.

Life is made up of joys and griefs; of smiles and tears; of labor and rest; of prosperity and adversity. And we do well to school our minds to meet them all with as much equanimity as possible. All around us are Nature's lessons, if we will but heed them. If the young tree is bruised and bent, and forced to grow in unsightly shapes, grow it will; and though unable in after years to straighten its trunk or hide its scars; yet, beneath the protecting shadow of its generous boughs, some delicate plant may grow, or some weary traveler find rest. And the streamlet stops not at barriers to make a stagnant pool, but leaps laughingly over obstructions or turns quietly aside. Even thus are we often by the force of circumstances turned aside from paths we would have chosen to go. We may be debarred education, or not permitted to choose our own occupation; our dearest friends may be removed, and even those with whom we are most intimately associated may prove uncongenial. But if others are trials and crosses to us, perhaps we are the same to them. So it seems best, if we can not shape our own destinies altogether, to make ourselves as pleasant, useful and cheerful as possible; avoiding contact with the sharp angles of others' peculiarities. We should thank God that our condition in life is no worse than it is. One is seldom plunged so deeply in affliction but that another bitter might be added to the cup, or another weight to the burden.

PRAYER.

The promises of the Bible in regard to prayer are unconditional. "Ask, and ye shall receive." "If ye shall ask anything in my name, I will do it." Christians, however, understand that such passages are to be interpreted by others which throw light on the nature of prayer. A great deal of what passes for prayer is counterfeit. It was so in Christ's day. He reproved those who prayed that they might be seen of men. True prayer is not in lifting of the eyes, nor in any form of words. It is "the offering up of our desires to God." The Pharisee "stood and prayed with himself." He asked nothing, and did not really speak to God. The Publican was justified because he prayed. His was the offering to God of an earnest desire.

The spirit of prayer is one of submission. It asks God "for things agreeable to his will. It prefers its request, but adds, in the words of Jesus, "Not my will, but thine be done." Without this spirit, prayer must often be folly. As the child asks hurtful things, so we "ask and receive not, because we ask amiss."

We may question the earnestness of prayers which do not lead to effort, where effort can further the thing desired. A certain Jewish Rabbi rebuked his people for their lamentations over Jerusalem and their prayers for her prosperity, assuring them

that they and their fellow-Israelities in the city were able to buy the whole Promised Land, if they really desired it. Prayers for the poor and needy, which could be easily answered by a little labor and money, are open to suspicion. Prayers for revival will, if offered in earnest, be accompanied by activity in Christian work.

Prayer is unselfish. It seeks not individual blessings alone. Many a Christian fails to enjoy religion, because he looks only on his own things, and not on the things of others. "The Lord turned again the captivity of Job when Job prayed for his friends." This is a common experience. Those who forget themselves in their desire for others, receive not only their desire, but an hundredfold more in personal blessings.

No spirit in prayer is more blessed than that which manifests itself in the prayer of Christ, "Father, glorify thy name." The chief end of man is, not to be happy here, or to be free from trials, or even to have communion with God, but to glorify God. The enjoyment of him forever follows this. Foreign Missions are a great blessing to the Church. Labor and prayer for the heathen are unselfish, and their reflex influence is beyond computation.

The Apostle Peter exhorts husbands and wives to love and faithfulness, that their "prayers be not hindered." Contention in the home disturbs

the relation of husband and wife, not only to each other, but to God. Faithfulness to each other prepares them for communion with God. Quarrels between father and children, or brothers and sisters, disturb their religious life. So any neglect of duty in the family or in society hinders prayer. Quarrels in the church are an insurance against revival. "The Spirit, like a peaceful dove, flies from the realms of noise and strife." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." An unforgiving spirit is not the spirit of prayer. Neither is a dishonest, or covetous, or sensuous spirit. Any sin unrepented of is a hindrance to prayer. Repentance, faithfulness in every duty, and watchfulness against temptation, are conditions of prayer.

Whatever hinders prayer injures the soul, for prayer is its vital breath. Whatever hinders it, hinders the conversion of sinners. Christ could at one place "do no mighty works because of their unbelief." Want of prayer limits the Holy One of Israel. It hinders the growth of the church. Elijah prayed that it might not rain, and it rained not. The windows of heaven were closed by the space of three years and more. We, by cherishing things which hinder our prayers, bring upon us a more lamentable drought.

They that spend their days in faith and prayer shall end their days in comfort. As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.

He that seeks nothing but the will of God, shall always find what he seeks.

Small faults are little thieves that let in greater.

THE MASTER'S PRESENCE.

No home is complete without Jesus. We read of a home in the Gospel of John where Jesus loved to stay; and he never entered that home without bringing a great blessing to its inmates—Mary, Martha and Lazarus. And may I say, that the richest blessing he ever brought to that home, was when he came and found the family circle broken, and that “plainly, Lazarus was dead.” It was then we caught a glimpse of his sympathy for fallen man. For it was here his great sympathetic heart ran over, and “Jesus wept,” mingling the tears of the divine with the tears of man, forever hallowing the “sorrow for the dead.” And Jesus is ready and willing, and waiting to make such a visit to every sad home. There are but few homes on this sin-blighted earth where there is not “one dead;” and yet Jesus stands waiting to be invited in, that he may raise the dead from

trespasses and sins, to a life of righteousness, thus making home an earthly paradise. Oh, how many sad homes would be made places of rejoicing in a moment, by simply letting the dear Savior come in. Jesus comes to stay. It is not treating him right to let him in, and then shut him out. Let him remain, that he may be in you a "well of water, springing up into everlasting life." Many homes that once were light and cheerful, are now dark and sad, because they have refused to entertain Jesus longer. Oh, let me exhort such to "set your house in order," and invite the dear Master to come in and dwell with you.

LITTLE CROSSES.

Christ comes to us morning by morning, to present to us for the day then opening, divers little crosses, the thwarting of our own will, interference with our own plans, disappointment of our own pleasures. Do we kiss them, and take them up, and follow in his footsteps, like Simon, the Cyrenian? Or do we toss them from us scornfully because they are so little, and wait for a great affliction to prove our patience and our resignation to his will? Ah! how might we accommodate to the small matters of religion, generally those words of the Lord respecting the children, "Take heed that ye despise not one of these little ones." Despise not little sins, they have ruined many a soul. Despise not little duties, they have been to many a saved man an excellent discipline of humanity.

POWER OF A SWEET VOICE.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and at play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill will in the tone than in the words. It is often in mirth that one gets a voice or tone that is sharp and sticks to him through life, and stirs up ill will and grief, and falls like a drop of gall on the sweet joys of home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere, just as they would serve their best cakes and pies for guests, and all their sour food for their own board. I would say to all boys and girls, "Use your guest voice at home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the

best pearl in the sea. A kind voice is a joy, like a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.

To understand the world is wiser than to condemn it. To study the world is better than to shun it. To use the world is nobler than to abuse it. To make the world better, lovelier and happier is the noblest work of man or woman.

Good Manners.—Good manners are the blossoms of good sense, and, it may be added, of good feeling, too, for if the law of kindness be written in the heart, it will lead to that disinterestedness in little, as well as in great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.

The most patient man that ever breathed cursed the day he was born, and the meekest man murdered an Egyptian.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lack them, it is because we do not open our hearts to receive them.

If we live truly, we will have something to live for. Aimless life, no matter how busy or intense,

is only an earnest waste, bringing no blessing in its progress or at its end. For me to live is Christ—that is the Christian's declaration. This one thing I do, forgetting the things that are behind, I press forward toward the mark for the prize of the high calling of God in Christ Jesus. Who says that, speaks like a consecrated soul. There is a vast amount of busy religion that is without a mark; it is pressing forward, but never toward anything, and hence it produces no result.

The beginning of faith is action; and he only believes who struggles, not he who merely thinks a question over.

ANTICIPATING TROUBLES.

People love to bring us speedily under the shadow of our doom. They fear the hour of sorrow tarries, so they run before it to speak of its coming. If we do not saddle the horse to meet trouble, some one else does it for us. When Elisha escorted his Master to the highway of heaven beyond Jordan, to wait the coming of ethereal chariots with fiery steeds harnessed in flame, the sons of the prophets must needs leave their studies at Bethel and run to meet him, with the question, "Knowest thou not, the Lord will take away thy master from thy head to-day?" Then a delegation waited on him from Jericho with the same question. To each he answered, "Hold ye your peace." In other words, "Mind

your own business." The world is full of such babblers to-day, and some of them are sons of the prophets.

He submits himself to be seen through a microscope who suffers himself to be caught in a passion.

Nothing more hinders a soul from coming to Christ than a vain love of the world; and till a soul is freed from it, it can never have true love for God.—*Bunyan*.

Honor to sacred sympathy,
All ye within creation's ring!
Up to yon star-pavilions, she
Leads to the unknown king!

—*Schiller*.

The wise man has his foibles as well as the fool. But the difference between them is, that the foibles of the one are known to himself and concealed from the world; and the foibles of the other are known to the world and concealed from himself.—*Mason*.

No man was ever yet a great poet, without being at the same time a profound philosopher; for poetry is the blossom and fragrance of all human knowledge, human thoughts, human passions, emotions, language.—*S. T. Coleridge*.

A really good man had rather be deceived than be suspicious; had rather forego his own right than run the venture of doing even a hard thing.

This is the temper of that charity of which the apostle says *that it shall never fail.* — *Bishop Butler.*

PROGRESS.

'Tis weary watching, wave by wave,
 And yet the tide heaves onward ;
 We climb like corals, grave by grave,
 But pave a path that's sunward.
 We're beaten back in many a fray,
 But newer strength we borrow ;
 And where the vanguard rests to-day,
 The rear shall rest to-morrow.

The maelstrom attracts more notice than the quiet fountain ; a comet draws more attention than the steady star ; but it is better to be the fountain than the maelstrom, and star than comet.

The trials that come upon us are only the faithful performance of God's everlasting engagements.

Prayers need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences, he is not likely to get it.—
Spurgeon.

If you are ever in doubt as to whether a thing be right or wrong, consider whether you can do it in the name of Jesus, and ask God's blessing upon it.

The wisdom of God appears in afflictions. By these he separates the sin which he hates, from the son whom he loves. By these thorns he keeps

him from breaking over into Satan's pleasant pastures, which would fatten him indeed, but only to the slaughter.

THE VALUE OF A FIXED HEART.

If any of you are so wise that you know all the objections to Christianity, all the hard places which faith must encounter, all the dark sayings and perplexing mysteries of the gospel, remember that it is nothing to your credit. A wrecker who lives from the goods of foundered vessels and shipwrecked crews, knows where all the dangerous rocks are along the coast, and he is always hovering about them. But the shipmaster knows more about the channel than about the reefs. A calm, self-possessed captain of a vessel was asked: "Captain, I suppose you know where every rock and shoal is along this whole coast, do you not?" "I know where they are not," was his reply, which is the more important thing. Admirable answer. If your faith is fixed in God, and your heart is wedded to his service, you will know where the dangers and difficulties and mysteries and contradictions are not. Riding peacefully upon the great deeps of his love, your greatest joy will be that you no longer live by doubts, but by affirmations.

A minister, surrounded as he is by temptations, is in great danger if he has not the prayers of the people of God. Without these prayers, he will

be likely to accomplish little in the cause of his Master. His own devotions in the sanctuary will be formal and frigid, and the word which he preaches will be likely to come from a cold and heavy heart. There is no way in which a congregation can better advance the cause of piety in their own hearts, than by praying much for their minister.—*A. Barnes.*

In conversation seek not so much either to vent thy knowledge, or to increase it, as to know more spiritually and effectually what thou dost know. And in this way those mean, despised truths, that every one thinks he is sufficiently versed in, will have a new sweetness and use in them, which thou didst not so well perceive before—for these flowers can not be sucked dry—and in this humble, sincere way thou shalt grow in grace and in knowledge too.—*Leighton.*

KNOWLEDGE.

Cecil observes that a preacher may have little of what is called learning, but he must have knowledge. There is a knowledge of spiritual things which no book and no genius can give. The humblest Christian may have this knowledge. And it is this "light from heaven" that creates the effective preacher—the preacher who carries conviction to the heart of the sinner. Such a man discourses of spiritual things from experience, and therefore without effort. He comes before his

people filled with the Holy Ghost—that is to say, with power.

The wealth that is sanctified takes the direction of beneficence, and that which is procured and kept through avarice is given to the ministry of selfishness.

A hope unaccompanied with a godly life had better be given up, and the sooner the better; for, if retained, it will prove as a spider's web when God shall take away the soul.

I am persuaded that many persons say more about their sins being too great to be pardoned, than they either believe or feel, from a supposition that it is a token of humility to talk thus. God can not be glorified, nor Christ honored, by doubting his ability or willingness to save.—*James*.

Believers have a life that death can never touch.

A weak mind is like a microscope, which magnifies trifling things, but can not receive great ones.—*Chesterfield*.

It is our duty to be happy, because happiness lies in contentment with all the divine will concerning us.—*Bethune*.

As sins proceed they ever multiply; like figures in arithmetic, the last stands for more than all that went before it.—*Sir Thomas Browne*.

No books are so legible as the lives of men ; no character so plain as their moral conduct.

The man of enlightened understanding and persevering ardor has many sources of enjoyment which the ignorant man can not reach.

Whoever makes a great fuss about doing good, does very little ; he who wishes to be seen and noticed when he is doing good, will not do it long.

He who bears failure with patience is as much of a philosopher as he who succeeds ; for to put up with the world needs as much wisdom as to control it.

A contemplative life has more the appearance of a life of piety than any other ; but it is the divine plan to bring faith into activity and exercise.—*Cecil*.

The atheist says : “No God.” The theist says : “A God.” The Christian says : “My God.”

DWELLING NEAR TO GOD.

Some Christians dwell so perpetually in the region of shadows, they so seldom feel the sunshine of God's presence in their souls, that they scarcely can discern when the light is withdrawn. But there are others who walk so near God in the rich personal enjoyment of their pardon, acceptance and adoption, that if but a vapor floats between their souls and the sun, in an in-

stant they are sensible of it. Oh; blessed are they whose walk is so close, so filial with God, whose home is so hard by the cross, who, like the Apocalyptic angel, dwell so entirely in the sun as to feel the barometer of their soul affected by the slightest change in their spiritual atmosphere. In other words, who walk so much beneath the light of God's reconciled countenance as to be sensible of his hidings, even for a "small moment."

A believer studies more how to adorn the cross than how to avoid it.—*Wilcox.*

Our moral power will be precisely in proportion to the measure of our grace; if we have little grace, we shall do but little good; but if we are "filled with all the fullness of God," we shall exert a vast influence upon the interests of men.—*Dr. Peck.*

No star ever rose and set without influence somewhere.

Believers may grieve the Spirit; unbelievers resist him. The grieving may be unconscious; the resisting is always conscious.—*Andrew Bonar.*

Remember that kind words and loving deeds are worth more than cold, heartless prayers. Remember that this life is too short to be spent in bitter envying and strife. Be just as happy as you can, and never let an opportunity pass to make others happy without improving it. Re-

member if we scatter thorns and briers wherever we go, we must expect to walk on the same ; but if we scatter smiles and blessings, the same will return to us again. Remember that a soft answer turneth away wrath, but grievous words stir up anger. Remember that to love God with all our heart, and our neighbor as ourselves, is fulfilling the whole law.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful and wit good-natured. It will lighten sickness, poverty and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—*Addison*.

Earnestness commands the respect of mankind. A wavering, vacillating, dead-and-alive Christian does not get the respect of the church or the world.—*John Hall*.

A good conscience is the palace of Christ ; the temple of the Holy Ghost ; the paradise of delight ; the standing Sabbath of the saints.—*Augustine*.

There are two classes of men in the clerical profession—there are the men who sustain the pulpit, and the men whom the pulpit sustains.—*Dr. Austin Phelps*.

Temper.—Temper imprints its marks upon the countenance and speedily reveals the character of

- the disposition that lurks behind it. Being a growing and vigorous power, it gradually overcomes every obstacle which stands in the way of observation. It wrinkles the brow, lowers the eyebrows, bends the curve of the mouth, and pouts the lip whenever it is of a disagreeable and selfish nature. Cultivate beauty of the soul, for the course of feeling engendered by a kind and generous character will always give life and permanent animation to all the lines of the face.

Microscopic holiness is the perfection of excellence. If a life will bear examination in every hour of it, it is pure indeed. To live by the day and to watch each step is the true pilgrimage method.

No amount of wealth sets one free from obligation to work—in a world the God of which is ever working. He who works not, has not yet discovered what God made him for, and is a false note in the orchestra of the universe.

Christ, and Christ only, has revealed that he who has erred may be restored, and made pure and clean and whole again.—*F. W. Robertson.*

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—*Geikie.*

The best fidelity to Christ is shown in a daily vigilant service to him in trifles, in efforts to honor

him in humble, inconspicuous services, such as in good temper in families, sympathy with man and beast, honesty in business, liberality to servants, fidelity to employers.

If there be a crime
Of deeper dye than all the guilty train
Of human vices, 'tis ingratitude.

—*Brooks.*

THE LITTLE WORRIES.

A writer to the *Rural Home*, speaking of the habit of fretting, says: "Great wants develop great resources, but the little wants and worries are hardly provided for, and, like the nail which strikes the saw, they make not much of a mark, but they turn the edge terribly. I think if we looked upon all the little worries of one day as a great united worry, self-control to meet it would be developed. But as they generally come—only one or two little things at a time—they seem so very little that we give way, and the breach once made in the wall soon grows larger."

No sacrifice can ever be made for Christ after we enter heaven. On earth is our only opportunity.

He that will have no trouble in this world must not be born in it.

Modesty is to merit as the shadow to a picture, it gives force and relief.

Truth, which uncovers a cherished vice, is more hated than the vice itself.

Charity is the rarest, as it is the most attractive, trait of Christian character.

If we are faithful to duties of the present, God will provide for the future.

The life which has borne no love is a garden which has brought forth no flowers.

WHAT SIN WILL DO.

There was one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine, and shook the whole country for miles around. One leak sank a vessel, and drowned all on board. One wound may kill the body.

One sin destroys the soul.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin. Satan will find out the flaw, and destroy all of his hopes. The strength of a chain is to be measured, not by the strongest, but by its weakest links; for, if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are. We have need of very much

watchfulness; and we have great cause to bless our merciful Lord, who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger or our lust would prove our ruin, unless grace interposed. Any one of our senses or faculties might admit the foe; yea, our virtues and graces might be the gates of entrance to our enemies. Oh, Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—*Spurgeon.*

Home. — Disobedience lost us an Eden of flowers; but God has replaced it by an Eden of love. We sometimes wander from its shades; but when weary and worn by the conflicting cares of this world, we creep back again with thankful hearts to that one spot, forever green in the great desert of life.

Sincerity.—No action, no service, goes current in heaven but that which is sealed up with integrity of heart. God will not be put off with the shell, when we give the devil the kernel.

“Though it may not be in your power,” said Marcus Aurelius, “to be a naturalist, a poet, an orator or a mathematician, it is in your power to be a virtuous man, which is the best of all.”

Sorrows are like tempest clouds. In the distance they look black, but when above us scarcely gray. As sad dreams indicate coming joy, so will

it be with the so often torturing dream of life when it hath passed.

PRAYER.

If the arrow of prayer is to enter heaven, it must be shot from the soul full bent. Prayer draws all the Christian graces into its focus. It draws Charity with her lovely train, Repentance with her holy sorrow, Faith with her elevated eyes, Hope with her grasped anchor, Benevolence with her open hands, Zeal looking far and wide to bless, and Humility looking at home.

People do not support the gospel—the gospel supports them. The gospel will live, whether they do, or do not, pay their five, or fifty, or five hundred dollars to uphold it. The gospel will live, whether they attack, neglect or cherish it; but without the gospel (the good tidings) there is for them no life, neither in this world nor the world to come.

Past deliverances do not secure us from future trials; but they should strengthen our confidence and reliance on God.

“COME JUST AS YOU ARE.”

Oh, the unnaturalness of our natural hearts even to our own good! We are pitiful objects of charity; all fullness is in Christ, and may be had for the going for; and yet, as though he wanted clients, he is fain to make proclamation:

“Ho! every one that thirsteth, come ye to the waters, and he that hath no money.” “If any man thirst, let him come to me, and drink.” Great things are proffered; and what is the price? Nothing; it is but “Come and take.” Yet this nothing will be found to be something; yea, a thing of the greatest moment and difficulty. It is one of the hardest matters under the sun to become nothing—nothing in ourselves—and to fly directly to Christ, that we may be something; but to go even to him for this.

Had the prodigal deferred his return till he had clothes on his back, and a visage more like the son of such a father, rags must still have been his clothing and husks his entertainment. Do but consider how it is: Jesus Christ calls you, because you are blind, to come to him for eye-salve; and you will not go till you can see better. You are naked, and he calls you to come and receive change of raiment; and you will not go until you are better arrayed. He offers you gold—for he knows your poverty—and you will not take it till you have money of your own to give for it. It is free grace in redemption that is to be glorified; but something of your own would lessen your need of Christ, and lower your esteem of his grace. Nay, it would be a means of keeping you from him, as farms and oxen kept those full guests from the wedding supper.

Consider further: No man was ever accepted

of Christ for what he brought to him. They are most welcome who bring nothing, and yet accept all things. What did you give to Christ, or what did you for him, or ever can do, that might move him to die for you; yea, to be made sin and a curse for you? Did he go into hell to fetch you thence, and pawn his precious soul for your ransom? And can you think that he will stick at petty matters? He knows that we have nothing, and would have us know that he hath all things for us; and, for our invincible encouragement, that all things are ours in a way of right, as he has purchased them for us.

I shall add but one consideration more, namely, whether your keeping off from Christ until you are fit for his presence be the way to better your state? Search and see whether something like pride be not at the bottom; something you would have, ere you come, that might render you acceptable; and that you can have only from him; and you can not have it but by coming without it. Redemption hath in it infinite treasures of what we want; and our Redeemer is infinitely more pleased to give them than we are to receive them. Think, therefore, you are always hearing that joyful sound: "Come unto me, all ye that labor and are heavily laden, and I will give you rest," and "Him that cometh unto me I will in no wise cast out."

Advice.—Let us make God our end. The same

characters as are upon the things aimed at, will be imprinted on the spirit of him who aims at them. So when God and his glory are made our end, we shall find a silent likeness pass in upon us; the beauty of God will, by degrees, enter upon our souls.

Afflictions often save us from more bitter things, or deliver us from the snare of Satan.

If we desire happiness, we must deny ourselves sin and sinful pleasure.

There is no man that goeth to heaven but he must go by the cross. The cross is the standing way-mark which all they that go to glory must pass by.

He that gives himself to wine is not his own. What shall we think of this vice, which robs a man of himself and lays a beast in his room?

If a man or woman wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes; by having something to do and something to live for, which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.

There is no one so innocent as not to be evil spoken of; there is no one so wicked as to merit all condemnation.

There is no fault in poverty, but the minds that think so are faulty.

Only what we have wrought into our character during life can we take away with us.

Garments of beauty may cover, but they can never impart worth to an abandoned character.

The world would be more happy if persons gave up more time to an intercourse of friendship.

Make not a fool of thyself to make others merry.

Without the rich heart, wealth is an ugly beggar.

He that has never known adversity is but half acquainted with others or himself.

A good-hearted woman in the rosy beauty of her joy is the loveliest object in the world.

Let your promises be sincere, and such as you can carry out.

Real glory springs from the silent conquest of ourselves.

Harsh words are hailstones, which, if melted, would fertilize the tender plants they batter down.

Let us not dote upon anything here below, for Heaven hath inscribed vanity upon it.

Guilt is ever suspicious and always in fear.

Few vices will often obscure many virtues.

If others neglect their duty to you, do not you neglect your duty to God, yourself, nor to them.

Great efforts from great motives is the best definition of a happy life. The easiest labor is a burden to him who has no motives for performing it.

The perfection of wisdom, and the end of true philosophy, is to proportion our wants to our possessions, and our ambitions to our capacities.

PARENTAL GOVERNMENT.

In all well-regulated households the father of the family exercises a watchful care over his children. He notes their various phases of temperament and disposition; their hopes and their fears; their anxieties and disappointments; their physical developments and moral progress, and he becomes in a measure answerable in society for their good conduct. With the help of the mother, most youthful minds may be molded into gentleness and obedience. Filial duty then becomes a pleasurable habit that is observed during life. A disobedient son or daughter always creates unhappiness, and ultimately brings dishonor to the domestic circle. A father is without power to govern his family if the mother thoughtlessly opposes him. It is utterly impossible to prevent

evil results flowing from a conflict of authority on the part of the parents. The children are insensibly imbued with a spirit of disobedience, and are quick to manifest it on the least exercise of parental authority. A good mother can exercise no holier calling, than to guide the footsteps of her children in the path of duty and virtue.

Religious Feeling.—If parents were really as anxious that their children should love God, as that they should love themselves, they would use the same means for exciting their love; they would not so much enforce it as a duty that He should be loved and thanked, as lead the child to do so of its own accord; they would endeavor that He should be associated in their minds with every idea of cheerfulness and enjoyment, and thus lay the foundation for a pure, rational and efficient religious principle, the only source of permanent happiness.

We often omit the good we might do in consequence of thinking about that which is out of our power to do.

A promise should be given with caution, and kept with care. It should be made with the heart, and remembered by the head.

There are men who, by long consulting only their own inclinations, have forgotten that others have a claim to the same deference.

Good manners are sure to procure respect.

Genius has limits; virtue has none. Every one pure and good can become purer and better still.

He that swells in prosperity will be sure to shrink in adversity.

A mind full of knowledge is a mind that never fails.

Do daily and hourly your duty; do it patiently and thoroughly. Do it as it presents itself; do it at the moment, and let it be its own reward. Never mind whether it is known and acknowledged or not, but do not fail to do it.

If you would be blessed with those that "die in the Lord," labor now, that you may rest from your labors then; and do such works as you would wish to follow you.

Search others for their virtues and thyself for thy vices.

A propensity to hope and joy is real riches.

In jealousy there is more self-love than love.

Liberality consists less in giving profusely, than in giving judiciously.

An indiscreet man is more hurtful than an ill-natured man; for the latter will only attack his

enemies and those he wishes ill to; the other injures indifferently both friend and foe.

To speak ill upon knowledge, shows a want of charity. To speak ill upon suspicion, shows a want of honesty. To know evil of others, and not speak of it, is sometimes discretion. To speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.—*Warwick*.

SECRET OF SUCCESS.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. Where we are, and what we are, is God's providential arrangement; and the wise and manly way is to look our disadvantages in the face, and see what can be made of them. Life, like war, is a series of mistakes, and he is not the best Christian, nor the best general, who makes the fewest false steps. Poor mediocrity may do that; but he is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.

The heavenly Bridegroom will not put out a believer's candle because of the dimness of its

burning, nor overshadow a believer's sun because of the weakness of its shining.

A contented heart is an even sea in the midst of all storms.

EFFORT AND SUCCESS.

Let us look unto Jesus, and not to the apparent success of our efforts. Apparent success is not always the measure of real success; and, besides, God has not enjoined success upon us, but only labor. He will ask an account of our labor, but not of our success. Why, then, should we be too much concerned about it? We must sow the seed; God will gather the fruit. If not to-day, it will be to-morrow. If not for us, it will be for others. Even if success were to be granted us, it would be dangerous to look complacently upon it. On the one hand, we are tempted to claim for ourselves some of the glory; on the other hand, we are too prone to slacken our zeal when we cease to see good results arising from it; that is the very time when we ought to put forth double energy. To look at our success is to walk by sight; to look unto Jesus, and to persevere in following and serving him despite all discouragements, is to walk by faith.—*Rev. A. Monod.*

Sir Matthew Hale, after twenty-four years' of observation on the bench, said: "If all the murders, manslaughters, burglaries, riots, tumults,

adulteries, fornications, rapes and other enormities committed in the country were represented by five parts, four parts would beyond dispute be directly *due to intemperance.*"

Great Britain spends as much in two days on liquors as she does in a year on foreign missions.

In the intoxicating cup discontent seeks comfort; cowardice seeks courage; bashfulness, confidence; sadness, joy; and they all find ruin.

Observe what directions your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real state.

LIFE'S WEAVING.

Throwing the shuttle out and in
 Up through the chain so sprightly,
 Checking the cloth with good and sin,
 And the smiles of youth all brightly,
 We sit at the loom of Time and weave
 A cloth of the days we're living;
 And o'er our work we idly grieve
 For the silver threads we're giving.

Each day as we throw the colors through
 With the tears—in silence grieving,
 We shade the flowers from frost and dew
 In the living cloth we're weaving.
 For the Master stands o'er the little loom,
 With his scepter broad and golden,
 And bids us weave in the light and gloom,
 Ere the thread grows rough and olden.

Here are the flowers o'er which we tread,
 With all of their colors faded;
 And there is the curl from a little head,
 That the grave long years has shaded;
 And—here is the track of a little shoe,
 Which tottered in its going;
 There the brooklet we waded through,
 O'er its mossy banks is flowing.

Here is a circle made of gold,
 That glitters up through the lining;
 And there are some flowers, covered with mold,
 Through the other trinkets twining.
 But the fairest gems I hide away,
 I dare not, will not, show them,
 For fear they may fade, as the coming day,
 And I never again will know them.

To-day drop a tear for the early dead,
 To-morrow a prayer for the sinner,
 And a beautiful light o'er each one shed,
 With a prayer that each may be winner.
 A mystical thread is life's thread to me,
 The cloth we weave past divining;
 But when we are through, oh, may it e'er be
A cloth with a silver lining.

BECAUSE.

Many secondary causes tend to sustain spiritual life; but the primary cause, the first and foremost, is because Jesus Christ lives. "All my well-springs are in thee." While Jesus lives, he sends the Spirit; the Spirit being sent, we pray; our prayer becomes the evidence of our spiritual life. "But are not good works essential to the maintenance of the spiritual life?" Certainly; for if

there be no good works, we have no evidence of spiritual life. In its season the tree must bring forth its fruit and its leaves; if there be no outward sign, we suspect there is no motion of the sap within.

Still, to the tree, the fruit is not the cause of life, but the result of it; and to the life of the Christian, good works bear the same relationship—they are its outgrowth, not its root. If, then, my spiritual life is low, what am I to look to? I am not to look to my prayers; I am not to find comfort in my works. I may from these discover how declining I am; but, if I want my life to be renovated, I must fly to the fountain of my life, even Jesus, for there, and there only, shall I find restoration. Do let us recollect this: That we are not saved because of anything that we are, or anything that we do; and that we do not remain saved because of anything we are or can be.

A man is saved because Christ died for him; he continues saved because Christ lives for him. The sole reason why the spiritual life abides is because Jesus lives. This is to get upon a rock, above the fogs which cover everything below. If my life rests on something within me, then to-day I live and to-morrow I die; but if my spiritual life rests in Christ, then in my darkest frames—aye, and when sin has most raged against my spirit—still I live in the ever-living One, whose life never changes.—*Spurgeon.*

Moments are the material of which days and years are made. If these be well improved, we shall have years devoted to profitable employment.

Caution holds generous impulses in check. It is often but a blind and sly keeper of self.

THE LIFE STRUGGLE.

The world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and spirit, and one or the other finally gains the ascendancy. Every day and every hour of the Christian's life is this contest going on; and sad it is to think how often it is that victory is declared in favor of the earth, with its sinful passions. The Apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles—still felt that he was a human being, and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," said he, "and bring it into subjection, lest, after I have preached the gospel unto others, I myself should be a castaway." If this watchfulness was needed on the part of this aged and long-tried servant of God, what care and diligence ought we to exercise, lest we should lose all in an unguarded hour! Our pathway through life is thickly set with snares for our feet. The seduc-

tions of passion, the allurements of vice—things to arouse our anger and stir up our heart's feelings—await us at every turn of life's devious ways, and blessed indeed is that man or that woman that meets them all without harm.

CONTENTMENT.

Content is the gift of Heaven, and not the certain effect of anything upon earth; and it is as easy for Providence to convey it without wealth as with it—it being the undeniable prerogative of the first cause that, whatsoever it does by the mediation of second causes, it can do immediately by itself without them. The heavens can and do every day derive water and refreshment from the earth without either pipes or conduits, though the weakness of human industry is forced to fly to these little assistances to compass the same effects.

Happiness and comfort stream immediately from God himself, as light issues from the sun; and sometimes looks and darts itself into the meanest corners, while it forbears to visit the largest and the noblest rooms. Every man is happy or miserable, as the temper of his mind places him either directly under or beside the influences of the divine nature, which enlightens and enlivens the disposed mind with secret ineffable joys, and such as the vicious or unprepared mind is wholly unacquainted with.

The surest way to lose your health is to keep drinking other people's.

Little Sins.—A little hole in a ship sinks it; a small breach in a sea-bank carries all away before it; a little stab in the heart kills a man; and a little sin, as it is often improperly called, tends to his final destruction. A little drop has been many a man's ruin. Every drunkard began with a single glass.

Conversation.—Conversation is the daughter of reasoning, the mother of knowledge, the breath of the soul, the commerce of hearts, the bond of friendship, the nourishment of content, and the occupation of men of wit.

Reflection should precede writing and follow reading.

Men are never placed in such extremes but there is a light to guide them.

It is better to labor under aberration of mind than aberration of morals.

It is one of the worst of errors to suppose that there is any other path of safety except that of duty.

It is always in our power to make a friend by smiles; what a folly, then, to make an enemy by frowns?

Difficulty excites the mind to the dignity which sustains and finally conquers misfortunes, and the ordeal refines while it chastens.

More are drowned in the bowl than in the sea.

Better go supperless to bed than run in debt.

Idleness is the sepulcher of a living man.

Teach nothing but the truth of God, because nothing but that will save souls.

Most men work for the present; a few for the future. The wise work for both—for the future in the present, and for the present in the future.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids, but love and truth are sweet juices.

A JUST WEIGHT.

Is it possible that God should condescend to notice, to approve and to take pleasure in my endeavors to act honestly in trade? Yes. God stands by, not merely as an inspector, to see whether you deal fairly, and to record the fact against you if you do not; but he stands by to notice and rejoice in the fact, if it be the fact, that the transaction, whether it involve thousands

of pounds or only a few pence, is a thoroughly righteous transaction. My friend, the great moral characteristics of God are righteousness and love; and wherever these are, they are reflections of his character, and must be pleasing to him. And righteousness and love are implied in fair dealing; righteousness, too obviously to require a word of explanation; and love, because in fair dealing you love your neighbor as yourself, and do to him as you would he should do to you. And then there is another consideration. As honest men, striving to act honorably at all times, you know how hard a work it is, how many temptations there are to make a gain, or to avoid a loss, by conduct which the world does not strongly condemn; which indeed the world, by its common practice, sanctions. The just weight symbolizes your victory over those temptations. Great battles are fought and won for God every day in the transactions of honorable business amongst consistent Christian men. God can not be an unconcerned spectator—must be a delighted spectator—of such moral triumphs. And the cause of Christ is nobly served by these victories of Christian principle; served, I verily believe, more effectually than by almost anything else. There is no teaching or formulary of the gospel more likely to commend Christ's cause than the good business repute of those who profess the gospel. Our Savior can not be indifferent to the commercial conduct and character of his disciples; for he has a very precious interest at

stake whenever one of his people is exposed to temptation, and must rejoice when the temptation is overcome.—*Rev. H. S. Brown.*

God reigns above, he reigns alone ;
Systems burn out and leave his throne,
And still his years roll on.
Mists of creation melt and fall
Around him, changeless amid all,
Whose ages still roll on.

Be thou the first true merit to befriend ;
His praise is lost who stays till all commend.

The word of the Lord is suited to each individual, as if he were the solitary occupant of the universe.

The house built firmly on a rock
Fears not the raging tempest's shock ;
So they whose faith, and hope, and love,
Are fixed on Christ and things above,
Remain unmoved ; and blest is he
Whose help is found, O God, in thee.

If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence.—*Spurgeon.*

Spurious silver of speech is current, but base gold of silence is not unknown. A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.—*C. H. Spurgeon.*

It is hard to keep self out, even when we are working for God. There is a constant temptation to do good things to be seen of men, or to hear the pleasant voice of human praise. This is one of the subtle dangers that belong to prominence. One who is not known, and never has grown accustomed to the voice of commendation, does not meet this temptation as does another, all of whose life is public, and whose acts are everywhere spoken of. It requires a very careful watch over the heart, in this latter case especially, to keep self out.

As flows the river calm and deep,
In silence toward the sea,
So floweth ever, and ceases not,
The love of God to me.

What peace he bringeth to my heart,
Deep as the soundless sea !
How sweetly singeth the soul that clingeth,
My loving Lord, to thee !

If some are refined, like gold, in the furnace of affliction, there are many more that, like chaff, are consumed in it. Sorrow, when it is excessive, takes away fervor from piety, vigor from action, health from the body, light from the reason and response from the conscience.

Humility is a grace that adorns and beautifies every other grace. Without it, the most splendid natural and acquired adornments lose half their charms.

It unfortunately happens that no man believes that he is likely to die soon. So every one is much disposed to defer the consideration of what ought to be done on the supposition of such an emergency; and while nothing is so uncertain as human life, so nothing is so certain as our assurance that we shall survive most of our neighbors.

Style may be defined "proper words in proper places."—*Swift*.

The Three Best Guides.—A sound head, an honest heart and a humble spirit are the three best guides through time and eternity.

Self-Denial. — There are many seasons in a man's life—and the more exalted and responsible his position, the more frequently do these seasons recur—when the voice of duty and the dictates of feeling are opposed to each other; and it is only the weak and the wicked who yield that obedience to the selfish impulses of the heart which is due to reason and honor.

Self-Correction. — By other's faults wise men correct their own.

Good conscience is sometimes sold for money, but never bought with it

Do you wish to live without a trial? Then you wish to die but half a man—at the best but half a man. Without trial you can not guess at your

own strength. Men do not learn to swim on a table. They must go into deep water and buffet the surges.

No vice more easily than lying stupefies man's conscience. He who tells lies frequently will soon become an habitual liar, and will soon lose the power of readily distinguishing between the conceptions of the imagination and the recollections of memory.

It may seem of little moment to be punctual; but, to use the words of an eminent theologian, "Our life is made up of little things." Our attention to them is the index of our character—often the scales by which it is weighed. Punctuality requires no undue exertion, and its influence is a most salutary one. Its cultivation seems the more important as we witness the deleterious influence of a dilatoriness in habit, the evil effect of which none deny. "Better late than never," transformed into "Better never late," is an excellent maxim. Whether we move in the higher walks of life, or tread the quiet paths of humble pursuits, punctuality amply repays us for what little effort we may make in its cultivation.

HOW TO CONVERSE.

Regard should be had at all times to the tone of the voice in speaking. There is a natural difference in voices. Some are more pleasant than

others; but a great deal of the hardness and roughness of voice that is common is owing entirely to neglect. No effort is made to speak in a pleasant tone. Very few good examples are met with. Hence, there is very little improvement. Your first effort should be to speak distinctly, and then to speak smoothly and sweetly. There are few young persons who articulate distinctly. What would you think of a man professing to deal out brick, should he deal out pieces instead of drick—giving a whole brick only now and then? He would do in regard to brick what many do in respect to words. They utter pieces of words. They leave out a part of almost every word—a syllable or a letter, and sometimes more. Instead of saying calculate, they say calclate; instead of saying history, they say histry. In like manner they clip a large portion of their words. The latter fault is about as bad as the former. Set yourself at once to form habits of distinct articulation. Then attend to smoothness of utterance and pleasantness of tone. A person of high culture can often be distinguished by the tones of the voice. If you are in any public place, and hear persons behind you talking, you can, from their style of conversation, determine whether they are educated, refined persons, or not. If you can not hear their words so as to understand them, you can form an opinion from the tones of their voices. Especially is this the case in regard to ladies. A coarse, unrefined

woman never has a smooth, pleasant utterance. A lady may be known by the tones of her voice.

A good exercise for improving the quality of the voice is to select and read aloud some beautiful specimen of poetry. Select pieces remarkable for smoothness and rhythm, as well as for beauty of thought and feeling. Endeavor to enter into the feeling, and use the tones adapted to express it.—*Rev. Joseph Alden.*

He who avoids the temptation avoids the sin.

Where gold and silver dwell in the heart, faith, hope and love are out of doors.

Gain gotten with an ill name is a real loss.

WOMANHOOD.

There is no surer, heavier, more hopeless drag upon a man's courage and ambition than a weak, frivolous, self-indulgent wife, whose one concern in life is present pleasure. In great crises, which demand nerve and resolution, she unmans him, as did that British naval officer's wife, whose helpless terror in shipwreck so unnerved her husband and brought such disaster as to lead to a rule forbidding wives of naval officers to sail in the same ship with their husbands. Of such a woman Miss Yongé has well said that, "when pain and anguish wring the brow," she is likely to be too much occupied with her own hysterics to be "a ministering angel." Still worse, however, than this

failure at great crises is the daily drag of her aimlessness and selfishness upon his manhood. Such a wife may be amiable, affectionate, doting, indeed; so much the worse for the husband. If she were a termagant, he could harden himself against her; but when she coaxes and cries, and, like Sampson's wife, lies sore upon him, treating every self-denial which he asks her to share as a proof of coldness, and every sacrifice for honor and for conscience' sake as a fraud against her rights and those of her children, what is he to do? What he will do in nine cases out of ten is what Lydgate did when he married Rosamond Vincy—give up all high ambition for study, for research, for self-denying service of his fellow-men, stifle the voice of conscience when it demands sacrifice, and devote himself to the one sole concern of gaining, by hook or by crook, the wherewithal to keep sunshine at his fireside, by the unlimited indulgence of a frivolous woman's fancies.

O young woman! better were it for you that a millstone were hanged about your neck, and that you were drowned in the depth of the sea, than that you yourself should be the millstone to sink a fellow-mortal in this bottomless abyss of worldliness.

It matters not what a man loses, if he saves his soul; but, if he loses his soul, it matters not what he saves.

Be diligent and careful to improve the smallest shreds and broken ends of time.

God's way is to cross man's way, that he may turn from it and live.

Our Christianity is a name, a shadow, unless we resemble him who, being the incarnate God, was incarnate goodness.

It would tire the hands of an angel to write down all the pardons that God bestows upon true, penitent believers.

It is the best and safest rule to walk by, to be severe and right in judging ourselves, and to be very meek and charitable to others.

'Tis one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the gospel fountain.—*A. Fuller.*

I want forgiveness of one sin and strength against it; but God wants to do more for me, and will forgive and deliver me from none till I make further search into myself, and bring my sins before him altogether.

“I can forgive,” says one, “but I can not forget.” Woe to us, should God make the same distinction. But forgiving and a disposition to forget are the same. If the memory of an injury is cherished, it is not forgiven.

It is a good thing to obey the law of God, but it is a better thing to love it. The former is to live a new life, the latter is to have a new heart. A slave may obey a master whom he fears and hates, but a child loves the law of a father.

Oh, how different Christ's love to us from ours to him! We have not to ask him if he loves us. If any one should ever ask that question of Jesus, he would say, "Behold my hands and my feet." He bears on his body the marks of his love to us.—*Nevin.*

PRAYER.

Much is said about prayer, yet there are few subjects respecting which we are more liable to err. It is often thought that desires are prayers, and that selfishness can make prayer a kind of security that it shall be gratified. On the contrary, prayer can not be selfish—ceases to be prayer when it is prompted by selfishness; for it is the inbreathing of the Holy Ghost. It is the desire for things according to the will of God, and has no pledge of an answer unless thus distinguished. For God to ally his infinite resources and powers with the wishes of his creatures, suffering these to be as diverse as are their supposed interests, and as personal as these interests themselves, would be to surrender the control of his empire, and introduce conflict and ruin everywhere. Prayer must be in the line of the all-governing Will; it presupposes complete sub-

mission; it wishes nothing that God can not give, when surveying all his creatures, and true to the welfare of all.

It is sometimes thought, moreover, that when we desire what may be really expected, it will be bestowed simply because we pray, while we feel no responsibility after our desires are expressed. This is opposed to the mode of God's action as connected with man. He employs means, he blesses agents, he works through influences, for the most part; so that he answers prayer, oftentimes, by opening a way for us to gain that for which we have prayed. You pray for success in proper business, and God answers by removing the obstacles in the way of your achieving success. You pray that you may grow in grace, and the answer comes in the command, "Go, work in my vineyard," as the open gate is pointed out to you. You pray that you may have comfort in affliction, and the answer is found in access to the means of spiritual strength and consolation, from which, it may be, you have been inclined to turn away, but which you now hail with joy. We have been willing to look for answers to prayer only in some positive gift, as though God should hand it down to us from heaven, when we should look around us when we pray for some path along which we may walk to the blessing we desire.

Prayer increases responsibility; it does not remove it. Prayer only allies us with God; it does

not transfer all that we may effect into his hands, leaving us no more to do. It is, no doubt, sometimes true that a good desired is given at once, and in the form of a direct reply. God forbid that we should question any of those cheering instances which have been vouchsafed to stimulate our faith, and cause our hearts to burn when we approach the mercy-seat. But there are other answers no less real and positive, to which we are prone to give less heed, and therefore fail to give God credit for all he does for us. We should make *search* to learn whether the desires of our hearts are not being granted. We should inquire what *duties* our prayers impose on ourselves; and we shall oftener gather the blessings we have sought along the paths thus opened before us—paths made radiant with the presence of God, and easy by the delight the soul has in him.

When God overthrew Pharaoh and his host in the Red Sea, it overwhelmed and drowned the greatest Egyptian commanders no less than the meanest foot soldiers. The vast ocean overflows the lowest sands and the highest rocks. So does pardoning grace cover every transgression of every penitent believer.

Compensation.—God meant our life to be a power, and he has so formed us that our noblest satisfaction is found in that which we are able to accomplish for his glory. Sorrows are the spurs which goad us to our sublimest endeavors. They

freshen and purify the soul. They wake its powers into activity. They set in motion its deepest springs. They crystallize its slumbering desires into stern resolves, which, in turn, they shape into mighty deeds.

God never pardons one sin but he pardons all; and we dishonor him more by not trusting in him for a complete forgiveness than we did by sinning against him. Christ took up all our sins and bore them in his own body on the cross; and God can not punish twice, or demand a second satisfaction to his justice. Nothing can pacify an offended conscience but that which satisfied an offended God; and well may that which satisfied an offended God pacify an offended conscience.

CONQUER SIN.

The greatest of all blessings is to conquer sin. If we do not conquer sin, it will conquer us. But how can we get this victory? Not by turning over a new leaf, as men say. Some of you have turned over a good many leaves, and they are blotted. You can not conquer yourself without help from Christ. Alexander could conquer nations, yet died a drunkard when thirty-two years old. But Christ comes to us all; and, if we receive him, he will give us power. Christ in the heart is the only remedy for sin. It is easy to serve God when we learn to love him. The Christian does not have to give up all pleasures, but

only those that are sinful and hurtful. I have more happiness in an hour than the guilty votaries of pleasure have in a week. And this is the testimony of all true Christians. Unbelief is a great sin. It is giving God the lie. It is saying, "I respect you, but I don't believe you."

PRAYER.

Prayer is the great remedy against anger; for we must suppose it in some degree removed before we pray, and then it is more likely it will be finished when the prayer is done. We must lay aside the act of anger as a preparation to prayer; so that if a man, to cure his anger, resolves to address himself to God by prayer, it is first necessary that, by his own observation and diligence, he lay the anger aside before his prayer can be fit to be presented; and when we so pray, and so endeavor, we have all the blessings of prayer which God hath promised to it *to be our security for success.*

Do not abuse, as some of you are tempted to do, that great truth, that we are saved by Christ's death, and that heaven is all a free gift from God, into the great falsehood that an idle Christian can excuse himself for his indolence by pleading his "faith," or can be crowned "unless he strive according to the laws" of the arena, of which the first is this: "Believe on the Lord Jesus Christ, and thou shalt be saved;" and the second is:

“Work out your own salvation with fear and trembling.”—*A. Maclaren, D. D.*

In Gloucester Cathedral, a gallery of an octagonal form conveys a whisper seventy-five feet across the nave. This curious fact is made the occasion of an inscription written on the wall of the gallery:

“Doubt not that God, who sits on high,
Thy inmost secret prayers can hear;
When a dead wall thus cunningly
Conveys soft whispers to the ear.”

A condition of acceptable prayer is confident expectation of an answer. This, in turn, is founded on the exceeding great and precious promises of God's Word. The fulfillment of these promises requires that we should sow the seed beside all waters, invoke and depend upon the divine blessing, and that we should also thrust in the sickle and gather the harvest. If we pray and faint not, if we labor and are not weary, we are assured we shall reap in due season.

Kindness by secret sympathy is tied,
For noble souls in nature are allied.

Prayer is the key of the morning and the bolt of the night.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

Say not that Christ has been born in your heart if the poor be not borne upon it.

Reflection is an angel who every day bears reports to heaven of our doings here, and when the books are opened we must answer for the records kept.—*Hazlitt*.

Every man has his chain and his clog, only it is looser and tighter to one man than to another. And he is more at ease who takes it up than he who drags it.

Too much wealth, like a suit of clothes too heavily embroidered, does but encumber and weigh us down, instead of answering the solid purposes of usefulness and convenience.

Generally speaking, those that have the most grace and the greatest gifts, and are of the greatest usefulness, are the most humble, and think the most meanly of themselves. So those boughs and branches of trees which are most richly laden with fruit bend downward and hang lowest.

A plot of ground may be outwardly verdant with grass and decorated with flowers. Worms and other insects take up their habitation under the surface of the earth. Take a spade in your hand and turn up the mold, and you soon have a sample of the vermin that lurk beneath. Temptation is the spade which breaks up the ground of

a believer's heart, and helps to discover the corruption of his nature.

“For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more simple,
We should take him at his word,
And our lives would be all sunshine
In the sweetness of our Lord.”

The winter being here, we kindle up the fires, so that by this time no room is without its blaze. The house-warming is complete. We need to do the same way with our hearts; they ought to be kindled, and the fires be made to burn in every apartment, till the whole life will be filled with the genial glow. Even the place in which we put the visitor or stranger, let it be lighted and heated so that he will feel at home, and go away to tell how his heart was made to burn within him.

The word of God is practically lost to many to-day. It is hid away in the rubbish of their sinful lives. They will find it by prayer and meditation and attendance upon the worship of God's house.

The anatomy of former mercies puts an argument in the mouth of prayer, a glass to the eye of faith and a harp in the hands of thankfulness.

It is a happy thing for us that this is really all we have to concern ourselves about—what to do

next. No man can do the second thing. He can do the first.—*George McDonald.*

Why shouldst thou fill the day with sorrow
 About to-morrow,
 My heart?
 One watches all with care most true;
 Doubt not that he will give thee, too,
 Thy part.

Heaven is the day of which grace is the dawn;
 the rich, ripe fruit of which grace is the lovely
 flower; the inner shrine of that most glorious
 temple to which grace forms the approach and
 outer courts.

My future from my past unlinking,
 Each dying year untwines the spell;
 The visible is swiftly sinking,
 Uprises the invisible.

As the goodness of our God hath been more
 than sufficient for all our need during the year
 that is past, so is his grace more than equal to
 our shortcomings.

Looking down the ladder of our deeds
 The rounds seem slender; all past work appears
 Unto the doer faulty; the heart bleeds,
 And pale regret comes weltering in tears,
 To think how poor our best has been, how vain,
 Beside the excellence we would attain.

If we would bring a holy life to Christ, we must
 mind our fireside duties as well as the duties of the
 sanctuary.—*Spurgeon.*

Whatever tends to make us think much of our poor selves also destroys the spirituality of our mind. You can not serve God and self, too. Choose you this day, therefore, in whose service you will employ your energies and devote your life. If to self, the devil will keep you; if to Christ, your reward shall be righteousness and peace.

He who refuses to remedy a wrong is guilty of a second wrong.

**“Never a storm but the tainted air needs it;
Never a storm but the sunshine succeeds it.”**

**For every evil under the sun
There is a remedy, or there is none.
If there is one, try to find it;
If there isn't, never mind it!**

Half the force and consequent success of many of our religious movements is lost because we are not ready to begin till a large part of the time for action is past.

Two inseparable objects are contemplated in the salvation of men—their happiness and their holiness. Neither can be secured without the other. To enjoy them and to diffuse them are also inseparable. The fountain must be in us, springing up into everlasting life; and from us, distributing that life to others. This is a life which human nature can not originate nor sustain. It is divine, and proclaims its divinity.

Every true Christian life needs its daily "silent time," when all shall be still; when the busy activities of other hours shall cease, and when the heart, in holy hush, shall commune with God. One of the greatest needs of Christian life to-day is the revival of devotion. Ours is not an age of prayer so much as of work. The tendency is to action rather than to worship; to busy toil rather than to quiet sitting at the Savior's feet to commune with him.

There never was an instance in which kindness had been fairly exercised but that it has subdued the enemy opposed to it. Its first efforts may not succeed, any more than one shower of rain can reclaim a burning desert; but let it repeatedly shed the dew of its holy influence upon the revengeful soul, and it will soon become beautiful with every flower of tenderness. Let any person put the question to himself whether, under any circumstances, he can resist continued kindness, and a voice of affection will answer that good is omnipotent in overcoming evil.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

—*Adelaide A. Procter.*

It is said that about nine-tenths of the money raised by the Church is given by one-tenth of the members.

The religion of some people, says J. Newton, is constrained; they are like people who use the cold bath not for pleasure, but for necessity and their health—they go in with reluctance, and are glad when they get out. But religion, to a true believer, is like water to a fish—it is his element; he lives in it, and he could not live out of it.

FAMILY RELIGION.

Fathers, you are the heads of happy families to-day. All that I ask is, that you make them happier still—happy, not only in your love, but in the love of God the Savior; happy for time and through eternity. The happiest family may not always be so. The most smiling circle will be in tears some day. All that I ask is, that you will secure, for yourself and your children, a friend in that blessed Redeemer, who will wipe all tears from all faces. Your families may soon be scattered, and familiar voices may cease to echo within your walls. They may each go to his own, and some of them may go far away. Oh, see to it, that the God of Bethel goes with them; that they may set up an altar, even on a distant shore, and sing the Lord's song in that foreign land.

Some people are born to be contrary, and they fulfill their mission with a religious zeal.

All the attractiveness of the most lovely disposition, and all the firmness of the most incorruptible integrity, may exist without the slightest reference

to the will and glory of God, and therefore they may exist without the least spiritual life.—*James H. Brookes, D. D.*

Poverty pinches, but not half so hard as vice. The one wounds to heal; the other leaves an ulcer.

It is a principle of war that when you can use the thunderbolt you must prefer it to the cannon. Earnestness is the thunderbolt.

The block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the resolute.

I know not which of the twain lifts a man the higher—genius or gentleness. Genius lifts him above others; gentleness out of himself.

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end.

The great sorrows of life are either a curse or a blessing to us. Even the grave may be a doorway into the heaven of a larger faith, or the open way into a life of solemn despair.

We can not have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

You destroy the divine image in your soul by sadness. God is joy. All nature rejoices in its Creator. Would you remain in sorrowful silence? It is Christian joy that makes the heart fear God.

That life is long which answers life's great end; the tree that bears no fruit deserves no name; the man of wisdom is the man of years.—*Young*.

Augustine said, "Faith is to believe what we do not see; and the reward of this faith is to see what we believe."

This wish falls often warm upon my heart—that I may learn nothing here that I can not continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—*Richter*.

When a man pulls out his sixpence and gives that, when he is laying by thousands of pounds, I can only consider that he forms a pretty accurate measurement of the value of his religion.—*Spurgeon*.

The skeptic may hold, if he will, that to all human observation there are spots on the sun's disc. I only ask him to admit—and it would not seem an unreasonable request—I only ask him to admit that the sun shines, nevertheless.

The great moments of life are but moments like others. Your doom is spoken in a word or two. A single look from the eye, a mere pressure of the hand, may decide it; or of the lips, though they can not speak.

PHYSICAL CONDITION AND MENTAL STATE.

Physical condition has much to do with mental clearness, and much depends on temperament as to steadiness of spiritual insight. It should always be remembered that God is ever the same, his promises constant, and his providence unailing, even though the sun suffer a temporary eclipse. When we can not walk by sight—and such experience comes to every soul—it is then our privilege and our duty to walk by faith, holding fast to the promises. The remembrance of the more royal experience, and the glorious outlook of the mountain-top, should cheer us while in the valley, where the view is circumscribed, and our way all hedged about.

IN GOD'S PRESENCE.

We never keep so true a watch over our ways as when we walk as in God's presence. The realization of God's presence is the one sovereign remedy against temptation. It is that which sustains us, consoles us, and calms us. It is not by constraint or by painful effort that we make real progress. On the contrary, it is simply a question of yielding up our will, of going

from day to day whithersoever God may lead us, discouraged by nothing, satisfied with the present moment, thankful to let him do all who has made all, and to leave our own will immovable within his will. How happy it is to abide in this condition! How satisfied is the heart, even though it may lack all else!

WE WOULD SEE JESUS.

Curiosity pants to see great men, remarkable places and uncommon things; but grace in the heart pants to see Jesus. The first object we wish to see when regenerated is Jesus. We want to see him in sorrow, to cheer us; in darkness, to illumine us; in trouble, to deliver us; in prosperity, to keep us; in sickness, to comfort us; and in death, to enable us to triumph. We would see Jesus in the manger, Jesus at the Jordan, Jesus in the temple, Jesus in the busy crowd, Jesus in the house of affliction, Jesus by the grave of Lazarus, Jesus in Gethsemane's garden, Jesus at Pilate's bar, Jesus hanging on Golgotha, Jesus ascending from Olivet, Jesus interceding for us before his Father, and Jesus coming in the clouds of heaven to claim the world, which was created for him and by him. Friend, have you ever seen Jesus? Do you want to see him now?

I have seen the kingdom of God hindered by wisdom, seriously damaged by prudence, and suffering awfully from economy.—*C. H. Spurgeon.*

Age, that lessens the enjoyment of life, increases our desire of living.

Deeds are powerful ; mere words are weak,
Batt'ring at high heaven's door.
Let thy love by actions speak ;
Wipe the tears from sorrow's cheek ;
Clothe the poor.

Dr. Judson, the missionary, well said: "Planting colleges, and filling them with studious young men and women, is planting seed-corn for the world."

What we make our trust God often makes our shame.

God made man of the dust, but man too often makes a god of the dust.

To love anything more than we love the only living and true God, is to make that thing our god. That which has the most of our heart is our god.

None should hope for heaven who allow anything to come in between them and Christ.

We can force God to punish us, but not to love us.

The sun is not so full of light as God is of love to those who fear him.

Lusts within are worse than lions without.

He who loves God does not love sin.

God is to be adored in the heart, and not painted to the eye.

To set up an image to represent God is to debase God infinitely below himself.

The people began to have golden images when they had wooden priests.

Those hate the true God who worship him by images.

God's mercy works sweetly; it allures and conquers.

The vial of God's wrath drops, but the fountain of his mercy runs.

Sin creates all our trouble; it is the gall in our cup, and the gravel in our bread.

The most of God's envenomed arrows have been shot among idolaters.

The ocean is not more full of water than God is of mercy toward those who fear him and keep his commandments.

God's mercy as naturally covers the great sins of those who love him and keep his commandments, as the ocean covers the great rocks that sleep in its bed.

No physician can heal the wounds of the tongue.

The cup kills more than the cannon.

No creature but man willingly kills himself.

Those who do not care for Christ's members do not care for Christ.

The chief butler may forget Joseph's kindness, but the Lord will not forget any kindness shown to him or his.

For a cup of cold water here, you may have rivers of pleasure hereafter.

For a drop of pleasure, many will drink a sea of wrath.

Most will strive much harder for an estate here than they do for heaven.

The body goes out of the world naked, but the renewed soul goes out well clad.

Discontent and impatience charge God with folly.

Those who think long are better able to speak short.

Our lighter griefs have a voice, but the most oppressive are mute.

We should hear more from God if we thought more of him.

The earth that stays us up will soon swallow us up.

Our greatest blessings are to be made blessings, and to be kept from sin.

Troubles are the trials or tests of friendships.

Sleep is the parenthesis of sorrow.

While living we are sowing, in eternity to reap.

Did we better know God and ourselves, we should know better how to conduct ourselves toward God.

We should persevere in the way of duty, though it cost all that is dear to us.

Those who are prayerless are graceless.

Fretful, passionate people tear and torment themselves.

Those whom God has not honor from he will get honor upon.

The way to have our hearts' desire is to make God our hearts' delight.

When men's hearts fail them for fear, saints may lift up their heads with joy.

There is no way to fly from the justice of God but to fly to his mercy.

What comfort there is for the poor and ignorant, and weak and helpless, that God does not require us to "do some great thing" in order to be spiritually healed; that through Christ, his forgiving, cleansing, enriching grace is free.

The day of suffering is a short one, but the day of remuneration is an everlasting one.

He that despairs measures Providence by his own little contracted model.

OBEDIENCE.

Christians are Christians just in the measure in which they are obedient. Faith is as obedient as it is confiding; love is as dutiful as it is affectionate; humility is as submissive as it is lowly; penitence is as much afraid of sinning as it mourns for sin; joy is as quick to do the will of God as it is enraptured and transporting; and zeal is as warm and steadfast in opposing all that is wrong, as when it burns with its boldest and most active spirituality. It is a dry doctrine—a dead orthodoxy, no more resembling true piety than a marble statue does a living man—that does not express itself in obedience.

We are to carry such a sense of indebtedness to our dear Lord and Master, that we shall be

always trying to find opportunities and outlets to bless others. We are to live, finding in all the daily intercourse with men a hundred fresh channels by which the Father's love may flow into their midst. For his sake, for the sake of others, for our own sakes, let us strive after this as the fairest and only satisfying token of a holy life—this unfailing brotherliness. — *Rev. Mark Guy Pearse.*

Sinners fare the better for saints, whether they think so or not. Ten righteous men would have saved Sodom.

A lady was once lamenting the ill luck which attended her affairs, when a friend, wishing to console her, bade her "look on the bright side." "Oh!" she sighed, "there seems to be *no* bright side." "Then polish up the dark one," was the quick reply.

THE BONDAGE OF THE LAW.

Said one friend to another: "How would you like to live in a community where nobody drank any intoxicating liquors—where everybody was perfectly sober?" "I would be delighted with such a community," said the other. "And how would you like to live where every one was industrious—where they rose early and went to their work, and retired in season; where everybody was at home in the evening, and where no one used profane language?" "Oh, that would be per-

fectly delightful," was replied. "And," continued the questioner, "how would you like to live in a community where every one attended divine service every Sabbath?" "Why," said the other, "such a community would make almost a heaven, but there is no such community." "Oh, yes; I know several such communities." "Where can I find one?" And the other replied, "In any well-regulated penitentiary."

The Fence Story.—A man who prided himself on his morality, and expected to be saved by it, was constantly saying: "I am doing pretty well on the whole. I sometimes get mad and swear, but then I am perfectly honest. I work on the Sabbath when I am particularly busy, but I give a good deal to the poor, and I was never drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening, when the Scotchman came in from work, the man said, "Well, Sandy, is the fence built, and is it tight and strong?" "I can not say it is all tight and strong," Sandy replied, "but it's a good average fence, anyhow. If some parts of it are a little weak, other parts are extra strong. I don't know but I may have left a gap here and there a yard or so wide; but then I made up for it by doubling the number of rails on each side of the gap. I dare say the cattle will find it a good fence on the whole, and will like it, though I can

not just say that it is perfect in every part." "What!" cried the man in astonishment, not seeing the point, "do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, a fence must be perfect, or it is worthless." "I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, I thought it might be well to try it with the cattle. If an average fence will not do for them, I very much fear that an average character will not do in the day of judgment."

The truest end of life is to know the life that never ends.—*William Penn.*

That man is no child of God who does not value the means of grace. You will find that a true Christian would rather go without a meal than without a sermon.

We can hardly learn humility and tenderness enough without suffering.

Pride.—To be proud at heart is human; to be proud in company is foppish; to be proud at church is devilish; to be proud of clothes is silly; to be proud of our piety is to be proud

of something we possess not; and to be willfully proud before God is sinful and ruinous.

Fear and Love God.—True reverence for God includes both fear and love—fear, to keep him in our eye; love, to enthrone him in the heart; fear, to avoid what may offend; love, to yield a prompt and willing service; fear, to regard God as a witness and judge; love, to cleave to him as a friend and father; fear, to render us watchful and circumspect; love, to make us active and resolute; love, to keep fear from being servile or distrustful; fear, to keep love from being forward or secure; and both springing from one root, a living faith in the infinite and ever-living God.—*Cope.*

The great work of faith is to come to Christ, to rest on Christ, to be acquainted with Christ, to realize Christ's preciousness, and to have the life hid with Christ in God.

Error is often plausible, and the most ensnaring errors are those which have an obvious resemblance to truth. Even though the outside coating is not brass, but real gold, the leaden coin is none the less counterfeit; and, like the devil's temptation, wrapped up in a Scripture saying, many false doctrines come nowadays with a sacred or spiritual glamor around them, quoting texts and uttering Bible phrases. But the question is not, who has a text on his side? but, who has the Bible? Not, who can produce certain sentences torn from their

connection, and rest of the purport which that connection gives them; but, looking at Scripture in its integrity—having regard to its general drift, as well as the bearing of these special passages—who is it that makes the fairest appeal to the statute-book of heaven?

That Christ actually lived, and was what he declared himself to be; that he was no other than the incarnate Word of the Father; that he came into the world to recover and redeem it; and that he is able to do it—able to forgive, regenerate, justify and set in eternal peace with God—all this we must intelligently and really credit before we can trust ourselves to him.

Our rule of faith must not be what the best men say, or what the most men say, or what the wisest men say; but what Christ, the Divine Prophet, speaks to his Church.

The Church in its highest, largest, truest sense is just the whole company of men saved—those united to Christ the Savior.

In the one hundred and second Psalm, eternity and unchangeableness are ascribed to the great Creator; and there is no opponent of the Savior's divinity who would not sing that psalm as a fitting ascription to the Most High God; when, behold, the Epistle to the Hebrews informs us that it is a hymn of praise to Jesus Christ. (Heb. i, 8.) To

hail any creature, and say, "Holy, holy, Lord of hosts, the whole earth is full of thy glory," we shall be told, by those who view Christ as a creature, is blasphemy. And yet, when we push our inquiry up the stream of time, and go back to the period to which John the Evangelist sends us—seven centuries before the advent—we find this identical anthem sung to Jesus Christ by no meaner worshipers than the celestial seraphim. (Isaiah vi. 1-9; John xii. 39-41.)

When a man becomes a genuine believer, he has entered into a new world of invisible realities. Christ is everything to him—life, pardon, hope, fruition, blessedness. Christ is his friend, example, teacher, redeemer, mediator, intercessor. Christ's word is his law, and Christ's smile his reward.

To see Jesus clearly with the eye of faith, is to see the deep opening away from Egypt to freedom's shore; is to see the water gush sparkling from the desert rock; is to see the brazen serpent gleaming over a dying camp; is to see the life-boat coming when our bark is being ground on rocks by foaming breakers. No sight is there in the world—the wide, wide world—like Jesus Christ with forgiveness on his lips and a crown in his blessed hand.

Our blessed Lord Jesus has made supreme, undivided, single, entire consecration to himself

alone so clearly our whole duty, and himself so indisputably our sole Savior and Guide, that there is no possibility of mistake. Come unto me, follow me, abide in me. Everything begins with this: Come to me, and ends with this: Follow me.

From whatever point we set out, when we trace the gospel method of salvation, if we follow the Scriptures, we will always come to Christ. And that way of salvation which conducts to any other point is not the way of safety.

We may roll the thunders of eloquence, we may dart the coruscations of genius, we may scatter the flowers of poetry, we may diffuse the light of science, we may enforce the precepts of morality from the pulpit; but if we do not make Christ the great subject of our preaching, we have forgotten our errand, and shall accomplish no good.

The office of Christ is to save. His joy is to save all that come unto him. He saves freely, without price; cheerfully, without reluctance; eternally, without failure.

Jesus has all power in heaven and in earth. All things are delivered to him by the Father. He has a large store, and a kind and tender heart. To him, therefore, above all others, we should go with our wants, that he may supply them; with our fears, that he may quell them;

with our sins, that he may pardon and subdue them; and with all our troubles, that he may remove them.

Jesus is our Example, we must copy him; Jesus is our Leader, and we must follow him. Jesus is our Sovereign, and we must submit to him; Jesus is our Savior, and we must confide alone in him. We must look to his blood for pardon; to his righteousness for justification; to his Spirit for strength, and to his fullness for all our supplies. We must make use of Jesus every day, every hour and every minute.

Every ordinance of Christ we observe, every doctrine we believe, every promise we trust, every precept we perform, and every trial we endure, is intended to promote our sanctification.

The true bond of the unity of the Church does not consist in all using the same liturgy, or using the same forms, or worshiping in the same manner, or worshiping in the same place; but it is in all having the same center—Christ; the same Father—whose children we are; the same Spirit—whose sanctified subjects we are.

The Savior who is announced in the Bible is the Savior of men. Every child of Adam, who hears the glorious news, may point to him and exclaim: "This is my Redeemer. For my deliverance is he come. For me he became in-

carnate, lived and died. For me he rose again, and ascended to the heavens. To wash away my sins, he poured out his blood. To intercede for my soul, he stands before the throne. To me he cries: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' To me he calls: 'Buy wine and milk without money and without price.'"

The atonement that Jesus made is sufficient to blot out all the sins of all men. It must be so; for it was the offering up of himself as a sacrifice for our sins. As an infinite being, offering up himself, he could not make a finite atonement; an infinite atonement must be sufficient for any number of sinners, or for any sinner, however great his crimes.

There is but one mediator between God and man—Jesus Christ. Between him and man—none. He is ever near us; ever ready to hear and help us.

God loves to give, and he loves to have his people give. He does not like to have them covetous, he does not like to see them hoard; so, when we learn to give, and love to give, we become like him.

The best recipe for going through life in an exquisite way, with beautiful manners, is to feel that everybody, no matter how rich or how poor,

need all the kindness he can get from others in the world.

Blessed is he who gives to the poor, albeit only a penny; doubly blessed he who adds kind words to his gift. Say not, because thou canst not do everything, "I will do nothing."

Many men, upon abandoning one sin, in exemplification of their faith and confession, take up another; one which, perhaps, escapes severe censure, but one just as bad as the one given up. Thus a man will not drink—he had abandoned the cup, and is a temperance man; but he is satisfying all his craving for stimulants by the excessive use of tobacco. Another will scrupulously keep himself from the dissipation of worldly pleasures, but indulge himself in covetousness; and, with all the wants of the world crying out around him, will refuse to exercise a proper spirit of benevolence. A lady, who will set herself against theaters and balls, will yet lose her temper, and make free with her tongue in carping criticism and injurious gossip. The lesson from the whole is that we ought to be Christians in full consistency, guarding against the one-sided way of living that elevates one virtue at the expense of another, and that claims credit for piety for good in one thing while bad in something else.

There is not a wounded bosom on earth for which "there is not a balm in Gilead, and a

Physician there." Christ, our divine Savior, is "the God of all consolation." He has a remedy for every evil, an antidote for every sorrow, a cordial for every heart, a hand of love to wipe every weeping eye, an arm of power to protect, a rod of love to chasten, immutable promises to encourage on earth, and unfading bliss to bestow in heaven, strength to bestow in the hour of weakness, courage in the hour of danger, faith in the hour of darkness, comfort in the hour of sorrow, and victory in the hour of death.

Under the gospel, Jesus is our propitiation. His atonement is our plea, the ground of our confidence, and the cause of our reconciliation. He advocates our cause; he intercedes for our persons; he renders our services acceptable. We need no merit, no priesthood, no sacrifice but Christ.

To Christ we should go with everything that troubles us; for he is ready to listen, relieve, or counsel us. Nothing should be kept back from him. He considers nothing beneath his notice which affects the peace, or prosperity, or happiness of his people. Whatever troubles us, interests him. Our little every-day troubles and annoyances should be carried to his throne, and whispered in his ear.

It is never too late for Christ to help. On this side of eternity not a spot can be found, nor a

situation thought of, where man need despair. There is no guilt which may not be pardoned; no evil which may not be cured; no darkness which may not be turned into light and joy; indeed, relief is generally nearest to us when our case appears the most desperate. It is God's way to delay his help till all hope from every other source is gone.

All the resources, capacities and concomitants of human life are the rights of Christ. Mental abilities and intellectual endowments are his, for he redeemed the whole soul, with all its powers and affections. All our wealth is his, who, though he was rich, yet, for our sakes, became poor, that we, through his poverty, might be rich; and therefore he claims to be honored, not with the crumbs and the fragments which the world and sin may let fall from their well-furnished table, but with the substance of the favors with which his providence has prospered us.

What, then, is it to be Christ's. It is this: To live for him; to be his property, in the best sense; to be his by oath, by covenant, by service; to "present ourselves a living sacrifice"—body, soul, all—to Christ, till the outbursting of the soul shall be: "Here, Lord, I give myself away."

I know no blessing so small which can be reasonably expected without prayer, nor any so great but may be attained by it.—*South.*

We say we are attached to nothing, and are overwhelmed by the smallest losses.

I see not a step before,
 As I tread the days of the year ;
 The past is still in God's keeping,
 The future his mercy will clear.

Not Gabriel asks the reason why,
 Nor God the reason gives.

What though my griefs are not removed,
 Yet why should I despair ;
 While my kind Savior's arms support,
 I can the burden bear.

Though cisterns be broken, and creatures all fail,
 The word he has spoken shall surely prevail.

Many favors which God gives us ravel out for want of hemming, through our own unthankfulness. For, though prayer procureth blessings, giving praise doth keep the quiet possession of them.—*Fuller*.

Our prayers are sometimes best answered when our desires are most opposed.—*South*.

RELIGION.

Religion invariably involves the action of the will. Religion, radically, is a choice, not a feeling. You can not ignore the will and make religion real. Locate it in the intellect, and it becomes an opinion—a bald belief; make it a matter of pure feeling, and it falls into a senti-

mentality—a sigh, a tear; lay it on the will, and at once it is a decision—a life. And herein appears the deep philosophy of Jesus' remark: "If ye love me, keep my commandments."

Religion, essentially, is the intelligent, deliberate, serious, final, choice of God, and the service of God before self and the service of self. Whoever chooses God as his portion and chief end, and habitually serves those laws and ideals which he conceives God will approve, loves him. He may have doubts of this, but they are fanciful and superfluous. He may complain that feeling runs low, like a spent wave. The supreme test, after all, is not feeling; it is the choice of his whole nature, it is the ruling preference and abiding intention, that determine one's relation toward God. And this is fortunate; for, if moral character, or the religious spirit, belonged chiefly to the realm of sensibility, it would be a flickering and fitful thing, and many, by force of temperament, would be shut out from any large participation. There are natures incapable of strong feeling. If religious character is to be measured by the volume of feeling, by ecstasies of devotion and pangs of delight, such persons must resign their claim, for they are not sympathetic, emotional and demonstrative. But if religion be a free, enlightened, practical choice of God as the supreme good of the soul, and a personal consecration to those ideas and ends which belong to the very definition of God, then the career is open

to all, for the power of choice is the essence of morality, and he who can not rationally choose is a moral idiot.

Of course, religion, as an experience, also involves intellect and feeling. It sweeps every string in the strange harp of human nature, but is eminently a practical decision for God and goodness. Consequently, men may as well understand that the love commanded by the Bible is what is called a moral love. It is not an instinct, an appetite, or an implanted impulse, like a boy's love for marbles, or a mother's love for her babe; but involves reason and will, and means reverence, admiration, trust and cordial obedience.

Religion is not a placid, soft, summer sentiment, nor a gush of sad, wild emotion in the minor key, soon becoming silent and extinct; but rather a virile, potential, kinetic thing, turning and overturning, roaring out of the Zion of a moral will, and laying its majestic imperatives upon temper and conduct.

Love, in the religious sense, is not a warm, tranquil, voluptuous sentiment, but an active principle, a stirring energy, a cheerful service, an entire consecration. The love of a woman for her child is native, spontaneous, inevitable; a man's love for money, a drunkard's love of drink, are not primarily states of will, but deep-seated, organic tendencies, a physical appetite, a natural desire or affection, in a sense primordial, organic,

constitutional, necessitated, withdrawn from the control of the will. The love of God commanded by the Bible connects directly with the will, hence man's responsibility to choose wisely.

Death to the Christian is the funeral of all his sorrows and evils, and the resurrection of all his joys.

These lightning bursts, these momentary gleams, are just the hints of truth which the Holy Spirit darts into the mind, from time to time, revealing matters as they really are. But we ought to recollect that, even during the dark, the solid landscape has not vanished, but is only hidden. Even so, when Christ's sensible presence is withdrawn, we should remember that he is as near as ever, and it is the believer's wisdom to go in the joyful strength of the assurance: "Lo, I am with you."

Covet earnestly a life of prevailing cheerfulness and praise. Seek to have your souls often brimming over with holy gladness. Bring them into broad contact with every happy thing around you; not with every mad and foolish thing, but with everything on which God's countenance shines, and in which his joy-awakening Spirit stirs.

Speed, oh! speed the day, blessed Redeemer, when every throb of my heart, and every faculty of my mind, and every power of my soul, and every aspiration of my lips, and every glance of

my eye; yea, every thought and word and deed shall be, Holiness to the Lord!

There is as much comfort in the word of God, and as much beauty in his works, and as much kindness in his dispensation, as, admitted into the soul, would inundate it with ecstasy. But many hearts are perverse; they let gloomy thoughts and bitter fancies flow freely in, and are almost jealous lest a drop of strong consolation should trickle through on this desert of Marah. Brethren, it depends on which flood-gate you open, whether you be drowned in the tide of joy or sorrow. It depends on whether your well-springs are above or beneath, whether your consolation or your grief abounds.

In every duty look to Christ. Before duty, to perform; in duty, to assist; after duty, to accept. Look not for a moment off Christ. Look not upon sin, but upon Christ first. Every true believer is interested in Christ, united to Christ and partakes of Christ. He partakes of his Spirit, and it sanctifies him. He partakes of his righteousness, and it justifies him. He partakes of his word, and it instructs him. He partakes of his cross, and it humbles him.

There is no expiation of our sins but by the blood of Christ. There is no acceptance before God but in Christ's righteousness. So there is no true holiness but that which springs from union

with Christ. If we would be holy, we must look to Jesus, live on Jesus, walk with Jesus, copy the example of Jesus, and in everything aim at the glory of Jesus.

The essence of the gospel is God's love. The incarnation was God's love coming forth from the viewless and tabernacling palpably in the midst of men. The atonement was God's love providing a satisfaction to God's justice, and making it as consistent with his rectitude as it is delightful to his benevolence to pardon the sin and restore and renew the sinner. The New Testament dispensation is God's love, so to speak, organized and acting through various institutions and ordinances.

Some people split the Bible. They set aside all the precepts, and appropriate all the promises; they cull out all the doctrines, and do away with all the duties; and in this one-sided fashion they never become the blessed and beautiful characters which that Bible could make them.

Christ honors the faith which honors him and his Father. And if any one asks, "How is it that I don't get on? I have no assurance of God's love; I have no comfort in my religion; I gain no ground against my besetting sin; I have little enjoyment in prayer, in ordinances, in the word of God," the answer is, You don't get on because you don't go to Jesus. You have more faith in disciples than

you have in the Master ; nay, you have more faith in yourself than you have in the Savior. But it is only the Lord Jesus who can really do you good. You can not save, and you can not sanctify yourself. Christian friends can not give you assurance. Ministers can not say: "Be it unto thee as thou wilt." But Jesus can. He has all power in heaven and on earth. Believe this, and act as if you believed it.

Resignation is putting God between one's self and one's grief.

Scripture is the interpreter of Scripture ; and just as one divine perfection may set limits to another, as God's wisdom may be the limit of his power, as his truth or holiness may be the limit of his benevolence, so, in Scripture, one truth may be the limit of another, or a precept may be the limit of a promise. It is true, God gives his angels a charge concerning his saints ; but then he gives his saints a charge concerning themselves. And if the angels are not to forget the saints, neither are the saints to tempt the Lord their God. Observe the condition, and the result is infallible. Fulfill you the precept, and God will fulfill the promise. But to leap from this pinnacle, when there is no end to be answered—to spring into the air, when it is not God, but Satan, who gives the command—this is to tempt Jehovah ; and God's will must be done, even though the doing

of it should look so pusillanimous as to provoke a sneer from the devil.

The genius of the gospel is liberality. Itself the most amazing instance of the divine munificence, its advent into the human soul is marked by an instantaneous expansion of its feelings and affections. When it comes in its fullness, and tells in its power, the churl becomes bountiful, the miser turns out a philanthropist, and the sluggard issues forth a sleepless evangelist. And so invariably does this activity indicate the energy within, so sure a dynamometer of spiritual vitality is the amount of what a man can do or give for Jesus' sake, that in order to ascertain how freely any one has received, or how much any one has been loved, you have only to ascertain how freely he can give, or how long he can labor without fainting.

No virtue can atone, and no worship is acceptable with hatred or ill-will in our hearts, or willful quarrel with others. And no prayer for forgiveness needs be offered unless we are willing to forgive.

We are first of all, in all our prayers, and in all our conduct, to have respect to God's glory.—
Jacobus.

Ministers need their people's prayers; and the more people pray for their ministers, the more

good may ministers have from God, and the people receive by their ministry.—*Jencks.*

We should not be content with the first movement, however sincere, of penitent devotion; but should seek to rise from penitence to faith and hope and love.—*Dr. Jebb.*

Fair and festival, frolics untold,
 Are held in the place of prayer,
 And maidens bewitching as sirens of old,
 With worldly graces rare,
 Invent the very cunningest tricks,
 Untrammelled by gospel or laws,
 To beguile and amuse, and win from the world,
 Some help for the righteous cause.

The most painful way may be the right one, but it is not the right one because it is the most painful. It is the right way because it is the right way, whether it be painful or delightful, and the notion of self-sacrifice may be rooted in spiritual pride.

It is said that, in the first ages of Christianity, Satan sought to destroy the Church by persecution, and failed; but that, when he joined the Church, and began to patronize it with world-power, he succeeded in well-nigh smothering the life out of it. Is it not largely so now?

Doth sin present itself? Turn from it with loathing and prayer. Give it not a look, lest it ensnare thee. Wilt thou give way to sin because

it is delightful, or because it is pardonable? Who loves poison because it is sweet, or who drinks poison because he may have an antidote—seeing it will work to his trouble, if it work not out his life? I have a precious soul, shall I lose it for lust? I have a gracious God, shall I venture him for sin?

Come unto him, and he shall give you rest—rest from the hard servitude of sin and appetite and guilty fear. That yoke is heavy; that burden is intolerable. His yoke is easy, and his burden is light. But come in sincerity; dare not come in hypocrisy and dissimulation.

It is expressly promised that petitions offered in a spirit of faith and obedience shall be answered.—*Milton.*

Prayer is the opposite of anxious care, because in prayer man commits the case to God. You must put some stress upon your prayers, if you would have them heard and accepted. You must believe that it is to some purpose that you pray. If we think it is of no great concern to pray, God will think it no great concern to give what we pray for.

You must not put *too much* stress upon your prayers. Take heed that you do not set them up instead of Christ, that you do not hope to merit by your prayers the things which you pray for, but only look upon them as a means and

ordinance which God hath appointed to obtain those good things that you stand in need of.—

Bishop E. Hopkins.

If you would have God hear you when you pray, you must hear him when he speaks. God stops his ears against their prayers who stop their ears against his laws. And this is but equity with God—to refuse to hear those who refuse to hear him. Wherefore should God give attention to us when we pray, more than we to him *when he speaks?* Like David, we should call upon all our powers and faculties, that the understanding may know him, the will choose him, the affections delight in him, and the tongue confess him.

It is a sign that we shall prevail in our prayers when the Spirit of God moves us to pray with a confidence and a holy security of receiving what we ask.—*Cassian.*

Thanksgiving consists in returning thanks with gladness for the divine benefits.—*Milton.*

God is immutable in all things; and it is among his immutabilities that he will always, in dealing with men, have regard to their desires, humbly and trustfully presented before him.—*Hallam.*

As the fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the springtide, so God feels it his joy to give liber-

ally, and to give above all we can ask or think or desire for Christ's sake.—*Cumming*.

Every prayer that is really such—that is, which flows from the inward necessity of the soul—*God answers*.—*Olshausen*.

The delayed answer to prayer comes heavily freighted with good in the right time. No petition is forgotten if sent up by a sincere soul.

The man everybody likes is generally a fool. The man nobody likes is usually a knave. The man who has friends who would die for him, and foes who would love to see him boiled alive, is usually a man of some worth and force.

Virtue is certainly the most noble and pure possession a man can have. Beauty is worn out by time and sickness; riches lead youth rather to destruction than to welfare, and without prudence are soon lavished away, while virtue always remains with the person that once entertained her.

LIFE LONG ENOUGH.

Life is long enough for the sinner and for the saint. Seventy years are a sufficient period to try the character. Were the sinner to continue longer in the world, he would still be equally hopeless and more guilty. Habits of wickedness, strengthened through so long a period, seldom permit either removal or hope. Whither shall

we go to find penitence after this period has passed? The antediluvian world was immensely more wicked than the present, because man lived a thousand years. Their plans of sin were vastly more extensive, their sagacity in pursuing them greatly superior, their opportunities amazingly more numerous, and their hopes of success beyond comparison better founded. In this manner their evil habits became fixed beyond recall, while death was at such distance as to make the present life seem not a little like an eternal duration. What existed then would, in like circumstances, exist now. Were human life to be equally protracted, mankind would soon become as profligate as they were before the Deluge. That the present life is a sufficient period of probationary existence to the righteous will be readily acknowledged by all men. Every person of this character secures, within this period, an everlasting inheritance beyond the grave. This is the end for which we live—the only end of real importance. Plainly, therefore, the present period of human life is well suited to the circumstances of both saints and sinners, and wisely appointed by God.—*President Dwight.*

In literature, as in morals, there are a certain taste and grace which confer dignity on moderate acquirements; and there are a negligence and grossness that disgust, even when accompanied with incontestable superiority.

Whatsoever the Christian prays for he obtains, if the Spirit of Christ be in him.—*Thobuck*.

SACRIFICED MOTHERS.

The revolting spectacle of a daughter domineering over her mother is sadly a frequent one. How often does one see a healthy young miss call upon her tired mother, as if she were a servant, to wait upon her young ladyship, to bring in her deferred dinner, to take care of her room, to keep her clothes clean and in repair. Where the daughter has grown up selfish and domineering, it is primarily the mother's own fault. The fond mother, especially if she has but few of the good things of this world, is too likely to say: "I will sacrifice everything for my child. I will do without, that she may possess. I will drudge, that she may be a lady. I will deny myself learning, that she may be educated. I will stay out of society, and wear old clothes, that she may go out as well dressed as her companions and enjoy life."

That is the first misstep. Any mother who follows this plan will be the slave of her daughter before she is out of pinafores; and the daughter is sure to grow up selfish, exacting, silly and unreasonable. By and by the mother looks for some reward. She doesn't ask for fine clothes and relief from drudgery—she has got used to her hard lot; but she craves a little sympathy and commendation from the worshiped daughter, for whom "she has done so much." Aye, so much that it

has spoiled the girl's naturally sweet and unselfish disposition. She may feel uneasy once in a while, but she has no real sympathy with her toil-worn mother. She is ashamed of her mother's old-fashioned clothes, though she takes, as her right, all the new ones herself; and the æsthetic young lady is impatient and mortified because her mother can't talk about anything but "common, domestic subjects, you know." This is all wrong. The mother should be the undisputed mistress of the home. As long as a daughter remains in her father's house, she is the natural and proper subordinate of her mother. Daughters brought up to understand this, and shape their actions accordingly, receive a discipline which best fits them to be, in their turn, mistresses of their own homes and judicious mothers. A mother is right in desiring the best welfare of her child; but it is better for the child that the mother should maintain her own dignified position, and that she should make the most of herself intellectually and socially.

Let not the heart the world's vain goods pursue,
For no one yet has found her promise true;
No stingless honey in her mart we buy,
No thornless dates her garden will supply.
If lamp she lights, as soon as it grows bright,
The wind extinguishes the spreading light.

We should do everything as for our Lord and Savior, and consider our families, our property and our business as his. Anxiety or inordinate

care dishonors Christ. It reflects upon his sufficiency to supply all; upon his omniscience to discover all; upon his authority and ability to manage all; upon his mercy, bounty and liberality, as if he would leave us to want; upon his veracity, fidelity and immutability, as though his word may be forfeited, or his promise broken.

To conquer hate,
And in its place to cherish love, unfeigned
Forgiveness and forgetfulness of wrong,
No precept but the perfect law of Christ,
No teacher but the blessed Son of God,
Could e'er instruct mankind

Let every man study his prayer and read his duty in his petitions, for the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.—*Jeremy Taylor.*

The promise is the measure of prayer. And assurance in prayer will be in direct proportion to faith in the promise. There can be no fanaticism while we keep thought and desire within the circle of the promise. There can be nothing but delusion if we wander beyond these limits.—*John L. Rice, D. D.*

Trusting in God's wisdom and kindness, we may ask, in humble submission to his will, for everything we desire. But we are not warranted in dictating to him the time nor the manner in which

he will show favor. If we pray in opposition to his will, we set up our wisdom against the wisdom of God, and we ought neither to expect nor desire to be heard.—*Rice*.

Translated into its equivalent, money just means food and clothing and a salubrious dwelling. It means instructive books and rational recreation. It means freedom from anxiety and leisure for personal improvement. It means the education of one's children and the power of doing good to others. And to inveigh against it, as if it were intrinsically sinful, is as fanatical as it would be to inveigh against the bread and the raiment, the books and the Bibles which the money procures. It would be to stultify all those precepts which tell us to provide things honest in the sight of all men; to do good and to communicate; to help forward destitute saints after a godly sort; to make friends of the unrighteous mammon. And as there is nothing in the Bible to prohibit the acquirement of wealth, there is much to guide us in its right bestowment. Using but not abusing God's bounties, the Christian avoids both the wasteful and the penurious extremes, and is neither a miser nor a spendthrift.

Among the elegant forms of insect life there is a little creature known to naturalists, which can gather around it a sufficiency of atmospheric air, and so clothed upon descend into the bottom of

the pool, and you may see the little diver moving about dry and at his ease, protected by his crystal vesture, though the water all around and above be stagnant and bitter. Prayer is such a protector—a transparent vesture; the world sees it not—but, a real defense, it keeps out the world.

Christian industry is just the outlet of a fervent spirit—a Christ-devoted heart. The industry which is not fervent is not Christian; and, on the other hand, the love which does not come out in action—the fervor which does not lead to diligence—will soon die down. He who has an eye to Christ in all he does, and whose spirit is full of that energy—that love to his work and his brethren, and his Master in heaven, which the Holy Spirit gives—will not soon weary in well-doing.

Faith which trusts, still trusts, though answers are long delayed, is difficult of attainment. Under such a strain the Psalmist's feet well-nigh slipped. It is, therefore, a good thing to keep close relations to the promises, and remember that it is the Savior who bids us persist in prayer, and hold fast to the divine faithfulness. True prayer is humble as well as persistent.

When diseased sinners are come to this, that they are willing to do anything, to submit to anything, to part with anything, for a cure, then, but not till then, we begin to indulge some hope of them. Then they will take Christ on his own

terms, when they are willing to have him on any terms.

Perfection, which is made the condition of the New Covenant, is not sinlessness, but sincerity.

Educate your children to self-control, to the habit of holding passion and prejudice subject to an upright and reasoning will, and you have done much to abolish misery from their future lives, and crimes from society.

This is said to be the well-established principle of interference by law with a practice or business from which the community is *liable* to injury: *Regulation*, when the business or practice is such as to make it feasible to guard, for the most part, against incidental evil results, as, for example, the sale of poisons and gunpowder; *prohibition*, when the evil results are so constantly occurring, and so inevitably connected with the business, as to defy regulation that will prevent serious injury to society, as, for example, the keeping of gambling houses and lottery establishments, the sale of toy-pistols, etc. Under which division of the principle, judge ye, does the traffic in intoxicating drinks properly come!

No affliction nor temptation, no guilt nor power of sin, no wounded spirit nor terrified conscience, should induce us to despair of help and comfort from God.—*Scott*.

We can not expect success in any undertaking, even in our temporal concerns, in which we do not acknowledge God, and seek to know and do his will.

We must never omit our daily worship, nor neglect to apply the sacrifice of the Lamb of God to our souls for pardon, peace and salvation.

Many appear to fancy that prayers are like a flight of promiscuous missiles, of which a few find the mark, but the greater number alight nowhere, and bring back nothing.

There is no virtue, no power, no saving efficacy in faith itself. The efficacy and the power and the virtue are in Christ.

To be separated from the supreme felicity must itself be misery; and to entertain unkind or hostile feelings toward infinite excellence must itself be the deepest depravity.

How many ways it blows, and never long the same? What's the use of all this whirling? And if it were only to make the vane spin round, the air as well might stagnate; there were no need of such wasted power. But while the valetudinarian is looking at the vane, the wind is careering over a continent, and doing the Creator's work in a hundred lands. It has called at yon city, fetid with miasma and groaning with pestilence, and, with its besom of brisk pinions, it has swept the

plague away. It has looked into yonder haven, and found a forest of laden ships sleeping over their freights, and has chased them all to sea. And finding the harvest arrested in a broad and fertile realm, the earth chapped, and the crops withering, it is now hurrying with that black armament of clouds to drench it in lifesome irrigation. To narrow observation, or to selfishness, that wind is an annoyance; to faith, it is God's angel, forwarding the mighty plan.

Like a gale of summer wind, uprising and lifting all the fog from the mountain-top, the breath of the Omnipotent Spirit can scatter every cloud, and leave the soul on a pinnacle of widest survey, rejoicing in the purest light of God.

Faith is world compelling. In this we overcome. Not that faith is anything, but the God to whom simple faith unites in firm alliance is mightier than all things, and faith is in sweet and loving accord with his will. The application of this truth is easy; we need not tarry upon it. It comes to the struggling widow, in her battling for bread for self and little ones; to the parent of wayward children, whose hearts God alone can break; to the Christian struggling against the drawings of the old nature; to the shackled son of vice, who would be free, but finds his own impenitence a bar; to the reformer, as he lifts a human hand and voice against a hydra-headed evil that debases man and defies God. Oh!

where is there a department in which human strength is sufficient for us? Glory to the name of God! his strength is made perfect in our weakness. I will wait upon him, that he may renew my strength. Amen!

The cross is the central thought in the religion of Jesus. The Master's cross—a symbol of God's redeeming love; and the servant's cross—a symbol of man's gratitude for his wonderful love. Why? Because this is the sieve that sifts out false followers. It is the Ithuriel's spear, which tests whether they are disciples indeed, or only seekers after the loaves and fishes. The cross for the cross never, but the cross for the Lord always.

All our murmurings are so many arrows shot at God himself, and they will return upon our own hearts; they reach not him, but they will hit us; they hurt not him, but they will wound us; therefore it is better to be mute than to murmur; it is dangerous to provoke a consuming fire.

Faith, though weak, is still faith. A glimmering taper is not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.

Avoid the first wrong step. Yield not to a single temptation, or you will be less able to

resist subsequent ones. If you have already started in the way of disobedience and vice, retrace your steps at once. It will be easier now than at any future time.

The seal is set upon the wax when it melts. God seals his pardon upon melting hearts.

To a heart that is full of joy, all it sees is joyful; but to a sad heart, all is sad. Change of heart is the greatest change.

Undoubtedly, all goodness in the world comes from God. When we see the million raindrops of the shower, we say, with reason: "There must be one great sea, from which all these drops have come." When we see the countless rays of light, we say, with reason: "There must be one great central sun, from which all these are shed forth." And when we see, as it were, countless rays of goodness scattered about in the world—a little good in this man, a little good in that—shall we not say: "There must be one great sea, one central sun of goodness, whence all goodness comes."

The mission of the Church is to seek and to save them that are lost.

The Old Testament is truth in its germs; the New Testament is truth in the blossom. Vice stings us even in our pleasures; but virtue consoles us even in our pains.

Be not too familiar with the idea of wrong, for sin in fancy mothers many an ugly fact.

Vice is a monster of such frightful mien,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

The child of God may be rudely tossed on a troubled sea; but that ship shall never be shipwrecked where Christ is the pilot, the Scriptures the compass, the promises the tackling, hope the anchor, faith the cables, the Holy Ghost the wind, and holy affections the sails, which are filled with the Spirit.

Faith is loving trust and trusting love.

The Church is a society for making men like Christ, earth like heaven, and the kingdoms of this world the kingdoms of Christ. The Church is organized and officered with reference to its work in the world. It is a society, a league, a union, a brotherhood, the body of Christ, the flock of God, God's building, a vineyard, a spiritual house, the household of God, the city of the living God, the habitation of God, the temple of the living God, the pillar and ground of the truth. The one work of the Church of God is to glorify God in the complete salvation of immortal souls, thus revealing to the universe the power, the grace, the long-suffering, the holiness, the boundless resources, the matchless glory of the triune

God. The agent through whom this work is carried on is the Holy Spirit. Concerning the great work which the Church is set to accomplish, God himself says: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The instrumentality through which the Holy Spirit advances his regenerating and sanctifying work is the truth. It is the office of the pillar to protect the light-house—so the Church lifts up the Word; or, as the telegraph poles hold up the wires from the dirt and obscurity of earth, so the Church lifts up the Word.

An old writer says: "The way to be angry, and sin not, is to be angry at nothing but sin."

The effect of a man's sins upon his subsequent life—the law of moral action—is, whatsoever a man sows, that shall he also reap. Is this law rendered inoperative by grace? In some respects it is. The guilt of sin is removed. Its penal consequences are taken away in Christ. But there are certain natural effects which go into the subsequent life.

I. They bring into the subsequent life the shadow of a great regret. Forgiveness takes away the guilt, but not the memory of sin. Paul never forgot that he had been a blasphemer and persecutor of the saints, and never ceased to regret it.

II. It brings great loss to the subsequent life. Sins of neglect bring to the life loss

of all the proffered blessings of grace, of all the habits and attainments in spiritual life which diligence would have secured. Disuse weakens spiritual powers. Positive sins have the same effect. They are blows at the spiritual powers.

III. There is a loss of spiritual influence. They render the work of the Christian life more difficult. They fill the spiritual nature with habits and growths which must be rooted out.

IV. They make necessary a more stern and severe dealing in Providence. These are direct effects. There are indirect effects, overruled by God in his grace: 1. Humility; 2. More watchful and diligent; 3. More grateful.

A religion without Christ, a religion that takes away from Christ, a religion that adds anything to Christ, or a religion that puts sincerity in the place of Christ, all are alike dangerous, all are to be avoided, and all are alike contrary to the doctrines of the Scriptures.

We are one with Christ when our hearts go with him in all he said, did and suffered on earth, and when our lives are modeled after his life. Union with Christ places us in deep sympathy with him, and on his side; and, therefore, sets us in opposition to sin, to a worldly spirit, and everything that interferes with the progress of his kingdom. Hence came the Martyr Spirit. Hence comes the divine power of self-renunciation.

The obedience of Christ saves us from the condemnation of sin. His blood saves us from the guilt of sin. His grace saves us from the power of sin. His intercession saves us from the temptations and assaults of sin.

“My son,” said an old, dead-head church-member, “be sure to favor every enterprise that is proposed. By this means you will gain the support of its friends. But, mark me, my son, be sure in every case to oppose the plan for carrying out the proposed enterprise. In that way you can gain the support of its enemies. Moreover, it will be for the comfort of your conscience that you favor all good enterprises; and it will be to the credit of your judgment that you object to all unwise plans. And mark this, my son, that nothing is easier than to find some objectionable point in any plan or method ever proposed by human beings. It is a fortunate thing, my son, that we can thus always keep ourselves in the right, while, at the same time, we can keep free from complications, and legitimately excuse ourselves from all troublesome tasks, and also keep our pockets from leaking.” Thus he said, and the devil said, “Amen.”

By withholding gifts of beneficence you are impoverishing yourselves.

The irregularity of beneficence is one reason of its irksomeness. There needs to be a self-training

in regular giving. To give intelligently and regularly requires both study and grace. Such givers will learn that it is more blessed to give than to receive.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin we do not intend to renounce—is enough to render real prayer impracticable.

Continued infancy in spiritual things was owing to contention in the case of the Corinthians. So, in any church, a quarrel keeps people from spiritual growth. Few things are worse than disturbances in a Christian church. Its meetings are a refuge and a covert from public, domestic, private trials; but when the church is disturbed, we seem to be homeless. Woe to him who disturbs the peace of Christ's house.

Think upon sin and repent; think upon God and return; think upon grace and hope; think upon glory and press onward.

Sin is never at a stay. If we do not retreat from it, we shall advance in it. And the further on we go, the more we have to come back.

It is ungrateful to covet what God has prohibited, when we have liberty to pray for what God has promised. That is enough.

In vain do we expect mercy from God, unless

we do justice upon our sins. When justice is done on earth, vengeance from heaven ceases.

There can be no spiritual light, no faith nor hope independent upon the pure Word of God.

Many would consult God about their safety, that would never consult him about their duty.

We see God's character in nature, as we see a landscape by moonlight. We see God revealed in his Word, as the same landscape viewed in the light of the rising sun.

Nature, without revelation, is like a great cathedral with divinely-pictured windows seen from without. Nature, with revelation, is like the same cathedral seen from within.

I know that it shall be well with them that fear God. When sorrow comes into our families, we should inquire whether there be not some particular sin harbored in our houses, which the affliction is sent to convince us of and reclaim us from. We should use no unlawful means to help ourselves out of difficulty; but they that fear God need not go out of the world; and, bad as it is, God raises up friends for his ministers and people, to shelter them and relieve them from difficulties, whence they would least expect them.

“Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” It is

well if we get this good by our afflictions, to be reminded by them of neglecting duties, and particularly to be quickened by them to inquire of the Lord. Judgments are then only removed in mercy when sin is pardoned.

Separate any part of this creation, or any event that has ever taken place, from its relation to Christ, and it dwindles into insignificance. No sufficient reason can be assigned for its existence, and it appears to have been formed in vain. But, when viewed as connected with Christ, everything becomes important; everything, then, appears to be a part of one grand, systematic, harmonious whole—a whole worthy of him that formed it.

The blessings to which Christ invites us are noble, exquisite and enduring beyond the conception of finite minds. They extend alike to soul and body, to time and to eternity. They include the best provision for our wants, the best conduct for our lives, and the perfect security of our well-being. They commence with our sanctification, they attend us through life, they accompany us in death, they follow us beyond the grave.

Is the trouble past? It is the Lord who hath done it; let him do as seemeth him good. Is it present? Own the chastening of a present God, who doeth all things well. Is it future? Take no anxious thought for the morrow. He who plans in wisdom and executes in power is your

keeper and your shield. Nothing is too hard for his might; nothing too little for his condescension. The very hairs of your head are all numbered. Apply this to the circumstances of this very day and hour; apply it to those second causes which, to a vainly-wise unbelief, seem too insignificant to be brought to the foot of the infinite throne. You may use a childlike confidence in coming to your Father in heaven. You may unbosom before him your smallest disquietudes. The thorn in the traveler's foot is sometimes as grievous as the sword of an adversary. The strongest Christians are those who, from holy habit, hasten with everything to God.—*James W. Alexander.*

The Christian armor will rust, except it be polished with prayer.

The gospel, instead of precise rules, furnishes sublime principles of conduct.

Driving a man into sin is worse than driving him into trouble.

That must be a strange feeling, when a day of our life comes, and we say: "To-morrow success or failure won't matter much; and the sun will rise, and all myriads of mankind go to their work or their pleasure as usual, but I shall be out of the turmoil."

"According to your faith be it unto you," is the rule of God's dealing with his people. He

who, in the strength of faith, fears no evil, has no evil to fear. The church which, by faith, believes herself invincible, is invincible.

The publicity and activity of life are necessary for its development and strength; but retirement is no less essential, that it may grow in symmetry and mature the qualities that make up its substance. The metropolitan and the recluse are alike forgetful of what is best.

“Thy word have I hid in my heart, that I might not sin against thee.” How shall we love God’s word? Accept it as from God. Accept the Savior, whom it reveals. Trust the Spirit, who gave us the word; and “obey, I beseech thee, the voice of the Lord, which I speak unto thee, so it shall be well with thee, and thy soul shall live.”—*S. E. Wishard.*

On the head of Christ are many crowns. He wears the crown of victory; he wears the crown of sovereignty; he wears the crown of creation; he wears the crown of providence; he wears the crown of grace; he wears the crown of glory—for every one of his glorified people owes his honor, happiness and blessedness to him.

In ourselves we are not only incomplete, but wretched, miserable, poor, blind and naked; but in Christ we are holy, wise, strong, clad, righteous, rich, happy—in a word, complete.

In the Scriptures every reader must have noticed that the same things are attributed to faith that are attributed to the Savior himself. The explanation of this is simple. Christ is the refuge; faith runs to the refuge. Christ is the living bread; faith eats that bread. Christ is the medicine, the physician, the cure; faith goes to him, applies to him, accepts him. Christ is the Savior; faith, the hand that seizes, the feet that run, the eye that looks, the ear that hears, the heart that clings.

The faith of the soul is most rational when it looks to the counsels of Jesus for guidance, to his blood for purity, to his merit for acceptance, to his grace for aid, to his consolation for support, to his promises for hope, and to his Spirit for heavenly-mindedness.

Faith relies on Christ for salvation, on his blood for its purchase, on his grace for its bestowal, on his power for its completion, and on his love for its blessedness.

Christ alone, as having died for our sins, as having risen again for our justification, and as now pleading for us in heaven, must be the daily, hourly object of our faith.

Our religion is not Christianity so much as Christ. We preach not a creed, but Christ. Our gospel is the knowledge, not of a system, but the saving knowledge of a personal Savior.

The dying look of the believer is the very same with his living look—unto Jesus; his dying gasp is the same with his living one—the finished work of Christ; and his dying cry is the same with his living testimony—“in the Lord alone I have righteousness.” Thus, living or dying, Christ and him crucified is all the believer’s confidence and all his boast.

The view which a genuine Christian has of the method of salvation by Christ is entirely different from that of the man whose head only is orthodox. He loves it; he confides in it. It is to him just what the Bible represents it to be—it is “precious.” There is a glory and majesty and beauty in it—a fitness and all-sufficiency in it that mark it as the salvation that he needs. It is his home; he can not live without it. Take it from him, and you crush his hopes and make him miserable. Whatever may be his powers of intellect, whatever his situation in life, the man who receives this wonderful redemption which Christ provides, and lives upon it, has something within him that is the counterpart of the blessed gospel.

We abide in Christ by living in absolute dependence upon him; by cleaving to him in love as our blessed Savior, God and Friend; by openly professing our attachment to him and expectations from him; by walking in daily fellowship and communion with him, and by identifying our cause and interests with his.

The Bible speaks of various degrees of faith ; and there are different figures employed to denote the operation of this great principle. Its first and simplest act is represented as a "looking to Christ," then a "coming to Christ," a "receiving Christ," a "laying hold of Christ," a "cleaving to Christ," a "trusting in Christ." But the lowest in this scale, provided it be a real faith, gives a sinner an interest in Jesus and his salvation as well as the highest.

How delightful are these two titles of our blessed Lord: the Author and Finisher of our faith! In these titles we see the riches of his mercy and the power of his grace—an antidote against despair to the chief of sinners, and a ground of triumph to the most feeble and timid of his saints.

The key to the highest Christian experience is contained in the two words: "Receive Christ." Then the strain passes over from our life to Christ's; then all our care is cast on him. Then Christ takes on himself the task of fitting us for heaven. He tells us all we need to know, to do, to surrender, to suffer. "To as many as received him, to them gave he power to become the sons of God."

Our souls may be peaceful, let our outward circumstances be what they may. By the exercise of faith in Jesus, by staying the mind on Jesus,

and by acquiescing in the will of Jesus we shall have peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Duties are ours; events are the Lord's. It is our part to let the Almighty exercise his own office, and steer his own helm.

The one eternal object of the gospel, consummated in Christ, is to bring men back from their wanderings in folly, selfishness and sin, to God our Father; to unite our hearts and wills in living communion with him, and to incite us, through the impulse of a strong and transforming affection, to work freely, trustfully, rejoicingly in and with and for him alone. This is the true gospel of Christ. "The same yesterday, to-day and forever."

Go straightforward in the way of duty. Providence will take care of the rest.

Those who murmur without cause, may have cause to murmur.

Minutes and mercies multiplied
 Make up the measure of our days.
 Minutes came fast, but mercies were
 More full and fast than they.

The seat of faith is the soul; the ground of it is God's word; the object of it whatever God orders or promises. If he commands, faith leads us to

doing; if he promises to assured hope: it comes by hearing—is opposed to sight.

Faith is the basis of the new life, as it accepts and appropriates all that God offers; but love is the basis of the Christian character.

Every bullet has its billet. All providences to a gracious heart are but so many fulfillments of promise. All God's providences are but his touch of the great strings of the great instrument—the world. A crust of God's carving is better than a banquet of our own providing. The chariot of God's providence runneth not upon broken wheels.

Renounce all kinds of peace till thou hast found peace of conscience. Discard all joy till thou feelst the joy of the Holy Spirit.

We Fade.—As the trials of life thicken, and the dreams of other days fade one by one into the deep vista of disappointed hope, the heart grows weary of the struggle, and we begin to realize our insignificance. Those who have climbed to the pinnacle of fame, or revel in luxury and wealth, go to the grave at last with the poor mendicant who begs by the wayside, and, like him, are soon forgotten. Generation after generation have felt as we feel, and their companions were as active in life as ours are now. They passed away as a vapor, while nature wore the same aspect of

beauty as when our Creator commanded her to be. And so it shall be when we are gone. The heavens will be as bright over our graves as they are now around our path. The world will have the same attraction for posterity that it once had for ourselves, and that it has now for our children.

It is good for us to accommodate ourselves to the place and condition in which God in his providence has put us.

Whatever you want, go to God by faith and prayer, in the name of Christ, and never think his delays are denials.

HYMN.

United to Christ, as the branch to the vine,
I am my dear Savior's, he also is mine ;
He calls me a member, while he is the head ;
And while I cleave to him, I have nothing to dread.

He is my Redeemer, and for me he died ;
He was, for my sins, on the cross crucified ;
Oh! grant me thy grace, my dear Savior, to be
More thankful for all thy great mercies to me.

Without thee I'm wretched, and mourn all the day ;
It is thy blest presence drives sadness away.
With Christ as my friend I will smile at my foes ;
He bestows his sweet love, and dispels all my woes.

How long I shall live, I care not to know ;
United to Jesus, I'm ready to go,
Where angels are sounding his praises abroad ;
I long to sing, with them, sweet anthems to God.

PRINCETON, Gibson County, Ind., 1863.

Under the influence of the blessed Spirit, faith produces holiness, and holiness strengthens faith. Faith, like a fruitful parent, is plenteous in all good works; and good works, like dutiful children, confirm and add to the support of faith.

THE LOVE OF GOD.

Could we with ink the ocean fill,
 Were earth of parchment made,
 Were every single stick a quill,
 Each man a scribe by trade;
 To write the love of God,
 Would drain the ocean dry;
 Nor could the heavens contain the scroll,
 Though stretched from sky to sky.

Too many have no idea of the subjection of their temper to the influence of religion; and yet what is changed, if the temper is not? If a man is as passionate, malicious, resentful, sullen, moody or morose, after his conversion as before it, what is he converted from or to?—*John Angell James.*

There is a greater depravity in not repenting of sin when it has been committed than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.

Sin has brought many a believer into suffering, and suffering has kept many a believer from sinning.

Uneducated mind is educated vice.

Right and Wrong.—How hard it is to do right; how easy to do wrong. To go toward destruction is to float down with the tide. When a young man is going to the devil, how many boon companions will lead him onward, and how pleasant they will be. How few are the warning voices that will break upon his ear. But let him turn into the better way, a steep hill is before him, and the way is narrow and very rough at the start.

We can not afford to be indifferent Christians. We can not make progress in Christian life if we live in a state of supine indifference. We are to work out our own salvation as earnest men work—thinking before, thinking after, full of resources, full of desires, as men are when they are searching for things which their whole heart is set upon.

The cross of Christ is the sweetest burden that ever I bore. It is such a burden as wings are to a bird, or as sails are to a ship, to carry me forward to my desired haven.

He who sins against men may *fear* discovery; but he who sins against God is *sure* of it.

It is not enough to feel that out of Christ we have nothing; we must feel that in Christ we have all.

If you walk by faith, you will never live in sin. Faith purifies the heart, gives you to realize the

presence of a holy God, and will set the whole force of the soul against sin.

Prayer is an exercise which has the property of incorporating itself with every other, not only not impeding, but advancing it. There is no service so small but devotion may creep in. Defective religion—a religion that never suffices to govern a man—will never suffice to save him; that which does not sufficiently distinguish him from a wicked world, will never distinguish him from a perishing world.

From a life of love through a death of peace she has passed into everlasting glory.

Difficulty is often the daughter of idleness; and we learn by experience that it is impossible to determine how much constancy may endure, or perseverance perform.

Surrender to the cross and win an eternal crown.

We can not call that really and comfortably our own which is not so when all our debts are paid.

Prayer for this *one thing* was vain,
Yet his love was made more plain;
Yet I pray, with heart at rest,
Send me not what is not best.

Cease not to pray;
On Jesus as your all rely;
Would you live happy—happy die?
Take time to pray.

I find these two truths a stay to my soul—the sufficiency of the atonement and the stability of the promise. Just now this seems my all, and enables me to look up to God as my Father, though I am his sorrowing child; for, as I think of my sins and sinfulness, it almost seems as if I must sorrow in the land where sorrows shall be no more known.

CHRIST'S IMAGE.

As you would be lovely in the sight of God, strive to be Christ-like. Certainly it is the Spirit of Christ within which only can make you lovely. The more you resemble him in holiness, the more will you manifest of true excellence; and the more frequent and spiritual your communion with Christ, the more of the loveliness of Christ will be stamped upon your spirit, changing you into the same image—from glory unto glory.

Happiness is a state of discipline, and is only to be found in any considerable degree of purity and permanence (without which qualities it is unworthy of the name,) in a regulated and harmonious mind, where religion is the charioteer, and reigns and guides and moderates the mental courses in the great journey of life with a firm and masterly hand.

Our Duty to God.—I can not but take notice of the wonderful love of God to mankind, who, in order to encourage obedience to his laws, has

annexed a present as well as a future reward to a good life; and has so interwoven our duty and our happiness together, that, while we are discharging our obligations to the one, we are at the same time making the best provision for the other.—*Melmoth*

Many of the gay sons and daughters of pleasure never have a moment of true happiness.

The noblest hero is he who successfully battles with himself.

He who murmurs at his lot, is like one baring his feet to tread upon thorns.

With men it is a good rule to try first and trust afterward; with God it is the reverse. I will first trust him as most wise, omnipotent, merciful, and try him afterward. I know that it is as impossible for him to deceive me as to be deceived.

The Scriptures give four names to Christians, taken from the four cardinal graces: Saints, for their holiness; believers, for their faith; brethren, for their love; and disciples, for their knowledge.

DISAGREEABLE WOMEN.

A disagreeable woman is like a vacuum—there is no place for her in nature. She is a parody upon herself. If there is a touch of beauty about her, she gives those she meets the sort of shock one

would feel on taking what appears to be wine and which is in reality vinegar. Fortunately, she very seldom is beautiful in the true sense of the word. Nature does not lend itself to shams. It is pitilessly exacting. Sweetness of face must result from sweetness of disposition. The face is not a mask, but a mirror. It reveals everything with terrible ingenuousness. Amiability is not to be simulated to the observant eye. You can not stamp the marks, the lines, the flowing curves of the agreeable on your face, unless you have the quality in your breast. For this reason the disagreeable woman is never really beautiful. Her features, at the best, remind you of etchings—the effects have been “bitten in” by acids. The forms of the disagreeable in women are infinite, but the effect of all is the same. In place of attraction, there is repulsion; in the place of love, pity, if not scorn; in the place of happiness, sour discontent. The disagreeable woman is irksome to every created thing, including herself.

INFLUENCE OF A TRUE WOMAN.

A sensible, affectionate, refined, practical woman, who makes a man's nature all the stronger by making it more tender, who puts new heart into all his worthy strivings, gives dignity to his prosperity and comfort to his adversity. Every true life wields a still greater power when it feels a loving heart drawing it with irresistible force into every position of duty.

How to Destroy Your Enemies.—By kindness make them your friends.

Gems made of truth and love only are immortal.

THE LORD'S PRAYER.

Our heavenly Father hear our prayer ;
Thy name be hallowed everywhere ;
Thy kingdom come ; thy perfect will
In earth, as heaven, let all fulfill,
Give this day's bread, that we may live ;
Forgive our sins, as we forgive ;
Help us temptation to withstand,
From evil shield us by thy hand ;
Now and forever unto thee,
The kingdom, power and glory be.—Amen !

A firm faith is the best theology ; a good life is the best philosophy ; a clear conscience the best law ; honesty the best policy, and temperance the best physic.

Prayer.—When thou prayest for spiritual graces, let thy prayer be absolute. When for temporal blessings, add a clause of God's pleasure. In both, pray with faith and humility ; so shalt thou undoubtedly receive what thou desirest, or more or better. Never prayer rightfully made was made unheard or heard ungranted.

Provoke Not Your Children.—He who always finds fault with a child, who is never satisfied with what he does, who scolds and frets and complains, let him do as he may, breaks his spirit, and soon

destroys, in the delicate texture of his soul, all desire of doing well. The child, in despair, soon gives over every effort to please. He becomes sullen, morose, stupid and indifferent to all the motives that can be presented to him, and to a great extent indifferent as to what he does, since all that he does meets with the same reception from the parent.—*John Thomas, Harlem Springs, Ohio.*

Did Christ die, and shall sin live? Was he crucified to the world, and shall our affections to the world be quick and lively? Oh! where is the Spirit of him who, by the cross of Christ, was crucified to the world, and the world to him?—*Owen.*

The more we fear the crosses, the more reason have we to think that we need them. We ought to judge of the violence of our disease by the violence of the remedies which our Spiritual Physician prescribes for us.—*Fenelon.*

I fear God, yet am not afraid of him.

Archdeacon Hare said: "That often people fancy that the world is becoming Christian, when, in fact, Christianity is only becoming worldly."

The cause of virtue and liberty is confined to no continent nor climate. It comprehends within its spacious limits the wise and good, however dis-

persed and separated by space and distance.—*Cassius M. Clay.*

It was a favorite saying of Augustine: "Thou, O Lord, hast created us for thyself, and our heart is restless until it rest in thee." Such are the capacities of the immortal soul that the Eternal God alone can fill its boundless desires. He kindly offers himself as its portion, but is rejected, and that is the secret of the restlessness and unhappiness which prevail. Men are in search of a satisfying portion for their souls out of God, and their search is fruitless.

It is a small thing to be wronged, but a horrible thing to be wrong.

Christ proposes to destroy, in the regenerated soul, all the works of the wicked one—to remove every disposition of feeling contrary to his own mind. But in doing this he must have the cooperation of the believer's choice, affection, faith, service.

God's Family.—The saints in heaven and on earth compose this family. They are sons of God, because united to Christ, the divine Son. "If children, then heirs." Individuality and fellowship, liberty and responsibility, diversity and unity, loyalty to Christ and generosity to each other, eagerness for perfection and charity for the imperfect, are appointed characteristics of

the household. The children may differ in a thousand particulars, yet they are a unit in this sublime relationship—the unity of the family is assured by union with Christ. Every believer is a branch, every branch is in the vine, every member of the body is joined to the head, and the “one loaf” is the symbol which asserts this inspiring truth; it is the loaf—the “one bread” of the family. If this token is denied to any of the children, the unity of the family is broken.—*Bishop Soule.*

DEAD CHRISTIANS.

If the Church of Christ were what it ought to be, there would never be any necessity for a revival within its bounds. Outside its limits there might be a fluctuating interest in religion, which would necessitate at times a revival among unconverted men; but within, the tide of religious life would never ebb. As a revival is a restoration to life, it implies a previous condition of death, a loss of interest in vital piety, and a neglect of the duties of religion. No provision for such a state is made in the constitution of the Christian Church. The normal state of the Church is life, and when a revival becomes necessary it indicates an abnormal condition, which plainly implies disease and danger.

The young convert, with burning zeal and ardent love, is the type of the real Christian, and a true representation of what the Church ought always to be. Time and experience will modify the Christian

life, turning all its activities into proper channels, and so systematizing its forces as to make the most of them—rendering them, it may be, less impulsive and more practical! but no lapse of time need quench the ardor of Christian love, nor diminish the energy of Christian zeal. From youth to age the believer is expected to be faithful, never wearying, never wavering, but ever prosecuting, with unchanging resolution, the great work which is set before him. As with the individual, so with the entire Church—it ought always to be in working order, full of zeal and earnestness and activity.

That this ideal is not always reached is a serious truth which ought to arrest the attention of every Christian believer. A church that needs revival—that is, a dead church—fails to carry out the design of its founding; and a dead Christian fails in like manner to become a true representative of his Master. Why there is this difference between the ideal and the reality, is a question worthy of consideration. That it is neither necessary nor desirable is, we think, plainly manifest, and that it is productive only of evil is equally clear. A living Christian is a power among his fellows; his influence will be speedily and widely felt. Such, Christ would have all his followers to be, and when they fail in this they cease to become like Christ, and have no claim to be called by his name.

The Savior tells us that “the cares of this world and the deceitfulness of riches choke the word.” How many lose spiritual life by reason of worldly

care! Instead of casting it on God, as they are invited to do, they seek to bear the heavy burden themselves, and they are crushed by the load. They gradually lose all interest in religion, cease to pray, absent themselves from church, become spiritually dead. Faithfulness in religious life would have saved them from unhappiness, and would have lightened their burden. Then there are many who become dead because of the increase of wealth. They stop in the race to toy with the golden bauble, and thus lose the more valuable prize at the end. Why should houses and lands and stocks and coin take men from God? Business must be followed, and if wealth is the result, the heart ought not to forget the great Giver, without whose aid all efforts would fail. Yet the dangers of prosperity are great. A fine farm, a successful investment, a stiff balance on the right side of the ledger, a large house, and all the usual accompaniments of wealth, often turn the hearts of men. It would be well if all successful business men put in their daily litany, "From the dangers of prosperity, good Lord, deliver us!"

Dead Christians seldom get to the weekly prayer-meeting, and often absent themselves from the holy communion. Even on the Sabbath their places in church are frequently vacant. Little hindrances keep them at home. Sometimes they think it best to visit other churches than the one to which they belong. If they are in the city, they go where

there will be the greatest crowd, and where they can hear the most popular preachers. They long for "sensation sermons." Their palates are so palsied that they are insensible to any but the most stimulating diet. Their own pastor, poor man, may preach to empty pews as far as they are concerned. His "style" has no attractions for them. Can not dead Christians see that the devil is cheating them into acts of hypocrisy? Like the idols, "they have eyes, but they see not."

When men die, solemn services are held, tears are shed, the chambers are darkened, black garments are worn, and every demonstration of grief made. If funeral customs were observed for dead believers, how many churches would be draped with sable, how solemn the dirges, how copious the tears, how unutterable the sorrow! — *The Methodist*.

Human Philosophy.—Philosophy, says Cecil, is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a proud, sturdy contempt; but it can not come forward, and say, "Here are rest, grace, peace, strength, consolation."

The two bonds of friendship are the right of silence and the duty of speech.

Early Religious Instruction.—Thelwall thought it very unfair to influence a child's mind by incul-

cating any opinions before it should come to years of discretion, and be able to choose for itself. "I showed him my garden," says Coleridge, "and told him it was my botanical garden. 'How so,' said he, 'it is covered with weeds.' 'Oh,' I replied, 'that is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries.'"

The celebrated Dr. Dwight thus speaks of the importance of early religious training: "The great truths of religion should be taught so early that the mind should never remember when it began to learn, or when it was without this knowledge. Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should always seem to have been in its possession; to have the character of innate principles; to have been inwoven in its nature, and to constitute a part of all its current thinking."

Safety in Wealth.—We ought not to forbid people to be diligent and frugal. We must exhort all Christians to gain all they can, and save all they can; that is, in effect, to *grow rich*. What way, then, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who "gain all they can," and "save all they can," will likewise "*give all they can*," then the more

they gain the more they will grow in grace, and the more treasure they will lay up in heaven.—
Wesley.

TRIFLES.

“Think naught a trifle, though it small appear ;
Sands make the mountain, moments make the year,
And trifles life. Your care to trifles give,
Else you may die ere you have learned to live.”

REFLECTION.

The Past—where is it? It has fled.
The Future? It may never come.
Our friends departed? With the dead.
Ourselves? Fast hastening to the tomb.
What are earth's joys? The dews of morn.
Its honors? Ocean's wreathing foam.
Where's peace? In trials meekly borne.
And joy? In heaven, the Christian's home.

THE ALTAR AT HOME.

I remember, I remember,
The very corner where
My father every morning knelt,
And every eve, in prayer ;
I remember where the circle stood
That joined the holy lay ;
I remember how, in solemn mood,
We all kneeled down to pray.

How to Teach Children.—If you find an error in the child's mind, follow it up till he is rid of it. If a word is spelled wrong, be sure that the class is right before it is dismissed. Repeat, and fix attention on the exact error, till it can never be committed again. One clear and distinct idea is

worth a world of misty ones. Time is of no consequence in comparison with the object. Give the child possession of one clear, distinct truth, and it becomes to him a center of light. In all your teaching—no matter what time it takes—never leave your pupil till you know he has in his mind your exact thought.

Self-government.—Do all in your power to teach your children self-government. If a child is passionate, teach him, by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank good-humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him, either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins.

Influence of a Smile.—It is related in the life of the celebrated mathematician, William Hutton, that a respectable looking country-woman called upon him one day, anxious to speak with him. She told him, with an air of secrecy, that her husband behaved unkindly to her, and sought other company, frequently passing his evenings from home, which made her feel extremely unhappy; and knowing Mr. Hutton to be a wise man, she thought he might be able to tell her



how she should manage to cure her husband. The case was a common one, and he thought he could prescribe for it without losing his reputation as a conjurer. "The remedy is a simple one," said he, "but I have never known it to fail. *Always treat your husband with a smile.*" The woman expressed her thanks, dropped a courtesy, and went away. A few months afterward she waited on Mr. Hutton with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice, and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness.

THE WORLD.

The world is seldom what it seems—
 To man, who dimly sees,
 Realities appear as dreams,
 And dreams realities.

The Christian's years, though slow their flight,
 When he is called away,
 Seem but the watches of a night,
 And death the dawn of day.

STAYING FROM CHURCH TO READ.

Some stay away from church to read. They say that they can find better religious thinking and teaching in their books than in any of the pulpits near them. Suppose they can. Do they get the better teaching? Are they really at home

for the purposes of religious culture? Are they actually growing better, more godly, by this reading which keeps them from church? Let them be honest with themselves, and see if this is not a flimsy excuse for spending their Sabbaths, not in mere religious reading, but over all sorts of books. Even if they give their Sabbaths up wholly to religious reading, they have greatly mistaken the aim of public Sabbath services if they think it can be thus met at home.

God expressly commands us to "reverence his sanctuary," to "lift up our hands to his sanctuary," and promises to come unto us and bless us there. We should go to church to worship; to worship publicly and unitedly, as well as to receive instruction from the preacher. Would an Israelite have been held blameless who never went to the temple-worship because he had a roll of the law at home? But the church service is, in a sense, our temple-worship. No other appliance of religious culture can take its place. Abolish all church service, and you abolish Christianity. He who stays regularly away from church is doing what little he can to introduce heathenism. He is contributing his influence toward secularizing his community. If his way were universal, irreligion would be dominant, and the nation would slowly sink back into an atheistic barbarianism.—*Parish Visitor*.

If an angel were sent from heaven to find the most perfect man, he would probably not find

him composing a body of divinity, but perhaps a cripple in a poorhouse, whom the parish wish dead, and humbled before God with far lower thoughts of himself than others think of him.—

Newton.

HOPE EVER.

The night is mother of the day,
The winter of the spring,
And ever upon old decay
The greenest mosses cling.

Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all.

GUARD YOUR WORDS.

Years ago, a group of young men were gathered together, telling, as young men tell, and delight to tell, stories. There was a young man in the group who was the favorite story-teller. He thought of a story he would like to tell, but his conscience smote him a little, and he said: "Perhaps not." It was a witty story, it was a mirthful story, but it was not altogether a good story. Another story was told, and then another. At last, the inspiration, good or bad, came upon him, and he said: "I must tell my story." And so he told the story, as only he in that little circle could tell a story. He was rewarded; they laughed, they cheered, they were satisfied with his story. The circle broke up, and its members were widely scattered. One of these young men went South;

another went West; two crossed the Atlantic Ocean; and, years afterward, that young man happened to hear his own story repeated to him from an entirely unexpected quarter. Appalled, his conscience smote him, his heart sank within him, and he said, within himself: "Oh, what would I give if I could recall that story!" That story was a story to weaken virtue. It was not written upon the crown of the Lord Jesus, to give him victory; but it was written upon his cross, to add to his defeat. It was not a story to fling open the door of the human heart, and let in the Holy Spirit; but to bolt and bar the door against Him, and let in only the unholy and adverse spirit. It was not a story which the Father would smile upon, because his children were blessed; but a story which angels might weep over, because man was cursed. But it was too late; what was written, was written. All the angels of heaven and all the mortals of earth could not erase that story, and he could say, as Pilate, "What I have written, I have written."

All death in nature is birth, and in death appears visibly the advancement of life. There is no killing principle in nature, for nature throughout is life; it is not death that kills, but the higher life, which, concealed behind the other, begins to develop itself. Death and birth are but the struggle of life with itself to attain the higher form.—
Fitchie.

I never love those salamanders that are never well but when they are in the fire of contentions. I will rather suffer a thousand wrongs than offer one. I have always found that to strive with a superior, is injurious; with an equal, doubtful; with an inferior, sordid and base; with any, full of unquietness.—*Bishop Hall.*

Meditation is prayer's handmaid, to wait on it both before and after the performance. It is as the plow before the sower, to prepare the heart for the duty of prayer, and the harrow to cover the seed when it is sown. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer.—*Gurnall.*

It is essential to our growth, as individuals and as society, that we should not have certainty—that faith should be elective, and not the inevitable result of evidence acting with mechanical compulsion on the mind. It is the liability to error and the experience of error that furnish to human nature the topics of discipline and the means of growth.—*Hedge.*

The seemingly unimportant events of life succeed one another as the snow gathers together; so are our habits formed. A single flake produces no material change; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the element of mischief, which pernicious

habits have brought together by imperceptible accumulations, overthrows the edifice of truth and virtue.—*Jeremy Bentham*.

Try, for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be, but for one day, instead of a fire-worshiper of passion, the sun-worshiper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate.

Contentment produces, in some measure, all those effects which the alchemist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing by banishing the desire for them.

WISDOM OF GOD IN REDEMPTION.

The history of redemption displays the wisdom of God. Who does not perceive this in relation to the manner in which divine revelation has been made? It was made gradually, and suited to the different ages of the world. All the scenes of this world are but a development of created moral nature training for glory and likeness to the divine image, and bearing in its results upon the countless hosts of minds in other worlds. As individuals

require age and teaching and experience to complete their character, so does the whole creation. It passes through its infancy, its youth, its manhood, its mature age, its education, its discipline, and its experience, to perfect the consummation of God's purposes in respect to intelligent beings. Divine revelation and providence harmonize in this process. All the different ages of the world are but the necessary preparations for that state of perfection to which the human race is ultimately to be brought. God's purposes are wise and glorious, and harmonize with moral agency and accountability. No event is hurried arbitrarily to its consummation. The wisdom of God is exhibited in suiting his revelations and his institutions to the gradual progress of human intelligence and human events. Who does not recognize the wisdom of God in the method which he took to build up his spiritual kingdom? Being spiritual and holy, it could not be established by carnal policy and physical force, nor by promises of worldly advantage. Every outward development of this kingdom, such as churches for the worship of God and the exhibition of the truth, must, therefore, justify the spirituality and holiness of Christ's kingdom. God required that his people should be believers in his Son, called out of the world and separated from it by faith and holy living. The emblems of this kingdom—the churches—were to be spiritual, and kept distinct from the world. "The weapons of our warfare.

are not carnal, but mighty, through God, to the pulling down of strongholds." The sword is an unholy weapon. The civil arm is an unholy weapon. That which mere human power can sustain gives no evidence of divine origin; but the wisdom of God devised a plan which proves that the success of the gospel is from him. That which man can make, man can also destroy; but that which God upholds, no created power can oppose with success. Apply this to the building up of the kingdom of Christ. It comes with a declaration of war against all unrighteousness. It strikes at the lusts of the flesh, and makes no compromise with sin, or with sinful institutions. It requires a life of self-denial and holiness. The enmity of the human heart is roused to action against it by ridicule, imprisonment and torture. Apostates and heretics bring in a false report, infidelity assails it, and yet it lives, like the bush which Moses saw, ever on fire, but never consumed. Who does not perceive the wisdom of God in the application of the system of redemption? We are saved by grace through faith. This grace must be felt and acknowledged. The justice and holiness of God, in the hatred and punishment of sin, must be confessed. Here the divine wisdom is exhibited in saving men upon a principle, by which a sense of their apostasy will be forever cherished. Salvation is not of debt, but of grace. We are saved, by a regard to the honor of divine law, in our sanctification as well as in our

justification. Hence Christ not only procures for us a title to everlasting life, but, by the Holy Spirit, prepares us for its enjoyment. He brings us safely and triumphantly through every opposition. He gives us victory over our spiritual foes, and finally brings us to heaven, where his wisdom in redemption will be celebrated in our everlasting songs.

To think, when heaven and earth are fled,
And times and seasons o'er,
When all that *can* die shall be dead,
That I must die no more;
Oh! where will then my portion be?
Where shall I spend eternity?

EPITAPH.

You who come my grave to view,
A moment stop and think,
That I am in *eternity*,
And you are on the brink.

THE NECESSITY OF FAITH.

No principle is more clearly enunciated in the Bible than the necessity of faith for our salvation. As God is a Spirit, there must be an action of the soul, that the spiritual benefit of grace may be received. This action is in the character of faith, in which there is not only credit given to the declarations of God, but an application of those principles. In this the sacrifice of Christ is accepted and relied on as the only deliverance that the soul can have from sin and woe. Christ has taught us

the necessity of this faith: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." As faith is the agency that God has appointed for our salvation, it is not possible for us to be saved without it. It is impossible for us to accomplish any work, or attain any desirable result, without using the agencies that God has appointed, in the nature of the thing, to be employed. We can not attain physical strength without muscular development; we can not obtain an education without laborious and persevering study, and we can not amass wealth without constant work, thought and care; neither can we obtain the salvation of our souls without faith in Christ. Faith is the application of the remedy to our souls. If the body becomes diseased, remedies must be used to remove the cause of the disease, and aid nature in the restorative work; if a poison has been taken, an antidote must be employed to counteract its baneful power; thus, when the soul has been diseased and poisoned by sin, it is necessary to employ the remedy that Christ has provided, for without this there can be no salvation; but the use or application of this sovereign remedy is the exercise of faith, thus making faith necessary for our salvation. It is only through the agency of faith that we can have a spiritual development. Our bodies can not be nourished without proper food; our minds must feed upon a vitalizing knowledge, that they may be capable of growth; our moral sense can

not advance unless it has the guidance of correct principle; and neither the body, mind, nor moral faculty can develop unless the strength possessed be brought into exercise—thus a spiritual nourishment, and the exercise of its productive strength, is necessary for Christian development, and faith is the receiving of this nutriment and the employment of the strength produced by it. It is not possible for us to receive any token of Christ's favor without the exercise of faith. Not only was its expression demanded by the Savior in working his miracles, but we are told that he could do no mighty works in his own country because of the unbelief of the people. As the Israelites fell through unbelief, so must a lack of faith prevent the enjoyment of spiritual blessings; if there is a destitution of faith, there will also be a cherishing of sin, and objects of affection either vying with or superior to the love born of God; if there is a destitution of faith, there will also be of repentance and love to God, and in such a state of soul no great blessing can come from God. Without faith it is not possible for us to serve God. Because of the lack of faith the disciples could not cast out an evil spirit; and just as there is lack of faith in us, so will doubts and fears obtain possession of us, giving us much trouble and sorrow. With this lack of faith it is not possible for us to do our duty, either to God, our fellowmen, or to ourselves. But faith enables us to dismiss doubt and laugh at fear, and both fear-

lessly and manfully do our duty. "Without faith it is impossible to please God"; without faith pardon and acceptance can not be obtained; without faith it is impossible to grow in grace, and in the knowledge of our Lord and Savior; without faith we can not be strong in the Lord, and in the power of his might; without faith it is impossible to obtain the victory over our spiritual foes. Faith is necessary for our triumph here, and our glory hereafter. Therefore, "Be not afraid; only believe."

Be deaf to the quarrelsome, blind to the scorner and dumb to the inquisitive.

We ought, every day, to deny ourselves something, to get the habit of self-control.

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

OH FOR THE BAPTISM OF FIRE!

Suppose we saw an army sitting down before a fortress of granite, and they told us that they intended to batter it down. We might ask them: How? They point us to a cannon-ball. Well, but there is no power in that. It is heavy, but not more than a hundred-weight. If all the men in the army were to throw it, that would make no impression. They say: No; but look at the cannon. Well, but there is no power in that; it is

a machine, and nothing more. But look at the powder. Well, there is no power in that. A child may spill it; a sparrow may pick it up. Yet this powerless powder and this powerless ball are put into this powerless cannon. *One spark of fire* enters it; and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery of the present day. We have our instruments for pulling down the strongholds, but, *Oh for the baptism of fire!*—
Rev. W. Arthur.

Good manners should begin at home. Politeness is not an article to be worn in full dress—only to be put on when we pay or receive a complimentary visit.

That is a poor house where there is no room for Jesus. The inn at Bethlehem found no apartment for him who made the worlds. And there are many homes and houses now where there is room for all but him. But that family is without its best friend where he is not a welcome guest.

No better preparation for death than a perpetual thanksgiving for the death of Christ. If he had not died, how should we dare to die? He has enlarged the gates of death, and hung lamps over them. Thanksgiving for his death is the best prayer for our own.

The Supreme Being seems to be distant from those who have no wish to attain knowledge respecting him; and he seems to be very near those who feel a wish to know him.

Sometimes, in musing upon genius in its simple manifestations, it seems as if the great art of human culture consisted chiefly in preserving the glow and freshness of the heart.

To preserve one's animal life, one must put it to the uses for which it is given. Is it not even so with one's spiritual life? The purpose of the latter is to bring its possessor into complete harmony with God. Hence its preservation depends upon habitual self-surrender to the will of Christ, an abiding trust in God's word, and on such benevolent work as falls within the sphere of one's capabilities and opportunities. Thus used, it lives on—a well of water incessantly soaring up unto eternal life.

To have what we want is riches, but to be able to do without it is power.

ENDURING AFFLICTION.

I have seen three pious men injuriously treated. The first buried his sufferings in silence, through fear of the divine righteousness. The second rejoiced on his own account, hoping for the recompense of reward, but was not afflicted for him that had done him wrong. The third, entirely forgetful of

himself, wept at the injury which his oppressor had inflicted on himself by wrong-doing. Behold here three worthy champions on the list of virtue. One impelled by fear, another stimulated by the hope of reward, and a third inspired by the disinterested breathings of perfect love.

What is there so beautiful as lovely old age? What does it matter if the hair is white and the cheek has lost its glow, if the eyes shine with a triumphant light, and one can fairly feel that it is faith that lends a sweetness to the glance, a cadence to the voice?

In the deepest night of trouble and anxiety and sorrow, God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and prudence and foresight, we need never refuse to take a lesson in gladness and gratitude from the happy bird that sang all night, as if the day were not long enough to tell its joy.

No language can express the power and beauty and heroism and majesty of a mother's love. It shrinks not where man cowers, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of its quenchless fidelity like a star in heaven.

Out of the pulpit, I would be the same man I was in it, seeing and feeling the realities of the unseen; and, in the pulpit, I would be the same

man I was out of it, taking facts as they are, and dealing with things as they show themselves in the world.—*George McDonald.*

Truth, when it is won, is the possession of the whole nature. By the action of the whole nature only can it be gained. The king must go with his counselors at his side and his army at his back, or he makes no conquest. The intellect must be surrounded by the richness of the affections and backed by the power of the will, or it attains to no perfect truth.—*Phillips Brookes.*

God's presence in a house makes a cottage a palace.

“Where thy treasure is, there will thy heart be also.” If the treasure is an earthly good, the heart will twine itself about earthly supports. After a few years these supports will be taken away, and the heart will be broken. If the treasure is in heaven, it will endure, and the heart will cling to it with ever-increasing closeness.

Money is valuable for what it will buy. So faith for what it procures. God has been pleased to make it a legal tender in his dealings with men. To the man who has money, avenues of pleasure are open. Faith opens the way to spiritual enjoyment. It is a key which unlocks even the gate of heaven.

PEACE.

Peace is that sweet composure of mind which results from a sense of acceptance with God. "Being justified by faith, we have peace with God through our Lord Jesus Christ." It is a gift of God to his people; hence we read: "The Lord will give strength to his people; the Lord will bless his people with peace." "It is that great calm," said Dr. Jas. Hamilton, "which comes over the conscience when it sees the atonement sufficient and the Savior willing. It is unclouded azure in a lake of glass. It is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it."

How different is peace from happiness. Happiness is the result of harmony between us as creatures and the world without: peace is the harmony between us as spiritual beings and the Father of spirits. The one is as changeable as the objects or circumstances on which it for the moment relies; and the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, more, happiness may be destroyed by God in order that the higher blessings of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal; peace along with happiness is eternal.

Sin contracts our views of things, and narrows the circle in which our feelings move. But grace expands, liberalizes and vitalizes our views, emotions and purposes.—*S. J. Wilson, D. D.*

NOT KNOWING.

I know not what shall befall me ;
God hangs a mist o'er my eyes,
And at each step in my onward path
He makes new scenes to arise,
And every joy he sends to me
Is a strange and sweet surprise.

I see not a step before me
As I tread on another year ;
But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

For perhaps the dreaded future
Is less bitter than I think ;
The Lord may sweeten the waters
Before I stoop to drink ;
Or, if Marah must be Marah,
He will stand beside its brink.

It may be that he has waiting
For the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they can not speak.

Oh ! restful, blissful ignorance !
It is blessed not to know ;
It keeps me still in the arms of God,
Which will not let me go,
And hushes my soul to rest
On the bosom that loves me so.

So I go on, "not knowing,"
 I would not if I might;
 I would rather walk in the dar.. with God
 Than walk alone in the light;
 I would rather walk with him by faith
 Than walk alone by sight.

My heart shrinks back from trials,
 Which the future may disclose,
 Yet I never had a sorrow
 But what the dear Lord chose;
 So I send the coming tears back
 With the whispered words, "He knows."

Amidst all disorders, God is ordering all wisely and justly, and to them that love him, graciously; therefore, we ought not to be dismayed. Let us calm our thoughts with this, remember who it is that rules all, and disposes of peace and war, and all affairs, and we can not wish them in better hands. I am persuaded that, in all the commotions of the world, when a believer thinks on this, it can not but calm and compose his spirit exceedingly—"My Father rules in all."

In the sorest trials God often makes the sweetest discoveries of himself.

The heart that is soonest awake to the flowers, is always the first to be touched by thorns.

This world of unreality and visions is passing away, and the only world of reality—eternity—is yet to come. May we live so as to be ready for it when it reaches us.

If religion has done nothing for your tempers,
it has done nothing for your souls.

CHRISTIAN LIBERTY.

He is the freeman whom the truth makes free,
And all are slaves beside.

He is indeed a freeman. Free by birth,
Of no mean city, planned or ere the hills
Were built, the fountains opened, or the sea,
With all his roaring multitude of waves.
His freedom is the same in every state ;
And no condition of this changeful life,
So manifold in cares, whose every day
Brings its own evil with it, makes it less :
For he has wings, that neither sickness, pain
Nor penury can cripple or confine ;
No nook so narrow, but he spreads them there
With ease, and is at large. The oppressor holds
His body bound, but knows not what a range
His spirit takes, unconscious of a chain ;
And that to bind him is a vain attempt,
Whom God delights in, and in whom he dwells.

This is a liberty unsung

By poets, and by senators unpraised ;
Which monarchs can not grant, nor all the powers
Of earth and hell confed'rate take away ;
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind ;
Which whoso tastes can be enslaved no more.
'Tis liberty of heart derived from heaven,
Bought with His blood, who gave it to mankind,
And sealed with the same token. It is held
By charter, and that charter sanctioned sure
By the unimpeachable and awful oath
And promise of a God. His other gifts
All bear the royal stamp, that speaks them his,
And are august ; but this transcends them all.

“What does Satan pay you for drinking?” asked one gentleman of another. “He don’t pay me anything,” was the reply. “Well, you work cheap. To lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer, and lastly, to risk losing your own precious soul—and all for nothing! You certainly do work cheap.”

There's a wisdom in God's mercy,
 Like the wisdom of the sea;
 There's a kindness in his justice,
 Which is more than liberty.
 For the love of God is broader
 Than the measures of man's mind;
 And the heart of the Eternal
 Is most wonderfully kind.
 If our love were but more simple,
 We should take him at his word;
 And our lives would be all sunshine
 In the sweetness of our Lord.

—*F. W. Faber.*

Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck can not get. So prayer sends the soul aloft, lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.

CHRISTIAN PROGRESS.—NO. I.

When a man is regenerated, spiritual vitality is communicated to his soul. He is quickened from

his death in trespasses and in sins. He is made "alive unto God through Jesus Christ our Lord."

The change, however, which is produced in his moral nature by this vivifical act is only partial. In the life-giving principle he receives, all the graces of religion are, it is true, involved, and they are perfect in kind, but they are deficient in degree. They are included in it only as the future oak is in the acorn, or as the future man is in the infant; in other words, their existence, though real, is only initial. There is, indeed, a difference in different individuals, between the vigor and expansion of these graces at the time of their implantation, just as there are differences in children, as to size and strength, at the time of their introduction into the world. Some persons, as we see, come into possession of them then in a stage of development or maturity which, in others, they do not attain for months or even years afterward; but still, in all cases in which the new birth is experienced, these graces are at once and unitedly received; all of them, without a single exception, are, at least seminally, infused into the soul. They are infused, too, not merely with a capacity for exercise and improvement, but with a design on the part of their divine author that they shall be cultivated and called into use.

Christian progress, then, or growth in grace, evidently does not consist in the addition of any new principles to the vitality of the believer, but only in new developments of this vitality, new

manifestations of it in the various forms of outward exercise. It is not a process of accretion, but of evolution. It is only the gradual reception of strength and enlargement by the Christian's new nature, and the exhibition of these acquisitions by corresponding external indications. It is just the unfolding or maturing of the holy tempers of that piety, all the elements of which were imparted to the soul when He who made and redeemed it came in his amazing mercy to the door of its sepulcher, rolled away the stone, and bade it come forth and live. Or, if further illustration is necessary, it is merely advancement in religion, which, both in the Old Testament and the New, is called "grace," and which is, doubtless, thus denominated, as well to show that all its parts are organically connected, as that it has its ground in the free favor of God. Some have ventured to say that growth in grace is impossible; that there is no such thing; that all true holiness is in Christ, and is made ours by imputation; and that, as this grace is equal in all, we can not grow in it. But the Scriptures speak a very different language. They tell us of an internal holiness communicated to the soul, as well as of a righteousness imputed for justification; of the necessity of a new birth, as well as of justification by the merits of Christ. They inculcate a renovation of the heart, as well as a state of pardon and acceptance before God. They teach, not only that men must be interested in the merits of

the Redeemer, but also that, "If any man be in Christ Jesus, he is a new creature; old things have passed away, and all things have become new."

Our Lord, it will be remembered, represents the growth of grace in the human heart by the blade, the ear and the full corn in the ear. Though his parable of the mustard seed, in its wonderful increase, may be interpreted of the manner in which the gospel was first propagated in the world, it ought not to exclude religion as an internal principle in every heart. He also compares the kingdom of heaven to "leaven, which a woman took and hid in three measures of meal, till the whole was leavened"—a representation which implies progression, successive improvement and advancement in inward piety. The apostles likewise used language of similar import.

"The chief Master and Apostle of our profession," says an eminent writer, "prayed for his people, that his joy might remain in them, and that their joy might be full in keeping his commandments, and that their Father and his Father might be glorified in their 'bearing much fruit.'" Sanctified for their sake, he prayed "that they also might be sanctified through the truth." Complete and final as was their justification, when once believing in him whose sacrifice and work made an end of sin and brought in an everlasting righteousness, their sanctification was but initial, and was to continue progressive, ascending from grace to grace; and even when culminating in the invisible

glory, it was even there to know, through the long lapse of eternity. an intenser glow of love, and to scan a widening horizon of knowledge, and to evolve a higher grade of holiness, as the dread, glad perfection of their Father—God—loomed on them more vastly, and shone on them more nearly and more clearly. And, in the light of his great Master's lesson, counting himself not to have attained, but struggling onward to apprehend, that for which also he was apprehended and converted of his God, Paul bade Christians go onward and forward to perfection, and, leaving the nursery and its pattering by rote of elementary truths, he bade them proceed to the studies and attainments of a vigorous maturity in truth and holiness. So he elsewhere compares the Christian vessel meet for the Master's use only as it is properly kept, purged and adorned.

Now, in the preparation of vessels of the old sanctuary, there were stages of advance. The mold was prepared, the ore was dug, broken and sifted and molten, and the vessel, when cast, was chased by the graver's tool, and burnished, and oftentimes cleansed. The casting of the soul by faith into the mold of Christ, and into the great doctrine of his atonement, now justifies the character of the true disciple as really gold of the sanctuary. But many a lesson and many a trial are needed in the way of sanctification to prove for that soul its adaptation and meetness as a vessel for the Master's use in his lower and in his higher

courts as an urn or a censer in which to store the manna of his testimonies, and to bear the flaming incense of his acceptable worship. These are stages in Christian attainment, and one but prepares for another, and, without all, the Christian can not be fully useful or perfectly blessed.

CHRISTIAN PROGRESS.—NO. II.

Religion, or spiritual life, as already hinted, is a unit. The mind of man is one great living agency, its various faculties being merely modes of its operation. God is one; his attributes, as they are not distinct from his essence, are not, either, distinct from each other. The Church, too, is one. Notwithstanding its outward divisions, it is one in its constitution, spirit, activities and aims. It is the body of Christ, in which he dwells by his Spirit, and through which the grand scheme of human redemption is to be carried forward to its consummation. And thus it is with the new life imparted, when the dead hear the voice of the Son of God—it is one. It is not merely an aggregation of good purposes and resolutions, each of which stands by itself; nor is it only a congeries of holy principles in the heart, existing in a detached way; but it is a grand unit, showing itself in different phases and forms, as circumstances require. Hence, it is called “a new heart” and “a well of water,” and its various exercises—“love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance”—

are designated, not the fruits, but the "fruit of the Spirit."

Of the mode of this life's development we know nothing that is fully satisfactory. "So is the kingdom of God, as if a man should cast his seed into the ground and should sleep, and rise night and day, and the seed should spring up and grow he knoweth not how." Life of every kind is as inexplicable in its increase as in its inception. It baffles our search in the blooming flower, the frisking lamb and the smiling babe. We may know its reality and its degree by its outward indications; but how it takes its rise, what it is, and how its energy is augmented, are, it would seem, among the "secret things" which God has determined to reserve to himself.

If all life be thus incomprehensible, of course the reality of spiritual life is as demonstrable as any other kind of being. How do we know that there is such a thing as vegetable, animal or intellectual life? Only by the external evidences of themselves which they furnish. As we gaze upon the unfolding plant, the playful child and the scientist with his grand discoveries, we infer that back of these operations or phenomena there is a principle which is the basis or cause of them. In the same way precisely are we assured of the new life of the Christian. What was his former condition? He was imbedded in the flesh. He had eyes, but in all their roving they glanced not toward the heavenly hills. He had ears, and they

were open to the calls of business and pleasure, but they caught not the rich melodies of righteousness, truth, justice and loving-kindness which were floating around him. He had a tongue, but it spake not of God's marvelous works, nor added a single note to the anthem-peal of his praise. He had a mind, and it was active in admiring the beautiful and grasping the substantial, but holiness had for it no charms, fellowship with the adorable Trinity, no attraction. As little moved was he by the grand verities of religion as Bartimeus was by the picturesque landscape around him. For sublunary things he planned, sighed and toiled. Notwithstanding riches and honors offered him no real happiness, he still pursued them with eager eye and outstretched arms. Though able to distinguish right from wrong, and good from evil, yet he eschewed only the grosser vices, and practiced only the virtues which he knew to be connected with his reputation, health or pecuniary aggrandizement. In this respect, God was not in all his thoughts. If ever he prayed, it was only on occasions of suffering, danger and alarm, and then only in a formal, heathen, hurried way. If he had any benevolence, it was the benevolence of mere feeling, and reached no farther in its aims and efforts than to the relief of men's temporal wants and woes.

But how changed the man's condition now! Without an additional ray of knowledge, his desires, tendencies, feelings, motives, aspirations

and hopes are all different. He finds his happiness in looking within the veil, and setting his affections on the things that are above. He abhors evil wherever it exists, and at every sacrifice cleaves to the true and the good. He is ready to acknowledge that he is vile and worthless. Jesus is to him "altogether lovely"—"the pearl of great price." He lives as seeing him who is invisible. Regard for the divine authority is the regulating principle of his character. His petitions, instead of being forced and frozen, are spontaneous and fervent. His love for God is an abiding and ardent affection, refreshing his spirit under all outward reverses. His benevolence, too, is exalted far above what it was. It has a much wider range, and flows from a purer nature. He looks upon men as travelers upon the isthmus of Time to a world of eternal retribution, which they any moment may reach, and he longs for their salvation. As evidence of this, he speaks to them as he advances with tenderness and tears, and enforces his fraternal exhortations or earnest warnings and entreaties with a consistent life.

How is this? Why is it? Is there no new principle in this man, who, though physically and intellectually the same, is now as different from himself before as Lazarus under the rejoicings of his sisters was from Lazarus the third day in the tomb? Is there nothing of life beneath these new and supernatural manifestations of char-

acter? Is there no vine on which these rich, living clusters of excellence hang, and by which they are nourished? Who can doubt this? To do so would be to do violence to all the laws of evidence as well as all analogy, and to make every true disciple of Christ an enthusiast or deluded zealot, as well as the Church of God a mere figment—a nursery of infatuation and deception from the beginning. If, as the infidel Rousseau admitted, in regard to the gospel history, “It is more inconceivable that a number of persons should have agreed to fabricate this book, than that one only should have furnished the subject of it,” in like manner may it be affirmed, and with equal force, that it is far more difficult to account for the experience and practice of believers, without supposing a new life, than to account for the reality of this life with all the mystery that encircles it.

Meditate long, meditate humbly, on what it is to have a Creator, and comfort will come at last. If broad daylight should never be yours on this side the grave, He will hold your feet in the twilight, that they shall not stumble; and at last, with all the more love, and all the more speed as well, he will fold you to his bosom, who is himself the Light Eternal.—*F. W. Faber.*

GOOD TEMPER.

There is almost nothing so valuable in women as the possession of a sweet temper. Home can

never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night weary and worn by the toils of the day, and how soothing is a word dictated by a good disposition ! It is sunshine falling on his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of a whole family. Where it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks characterize the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper. It is more valuable than gold; it captivates more than beauty, and to the close of life it retains all its freshness and power.

A CHEERFUL SPIRIT.

The man or woman who always reveals a cheerful spirit will succeed in life. The pleasant face will carry its possessor safely through life in spite of every opposing power. Smiles will banish the darkness that gathers about every life-path, and the sunlight will fall upon life's pathway wherever a cheerful spirit exists. The sunbeams will melt the iceberg and dispel the darkest night that ever brooded over the world, and so a sunny spirit will scatter the coldness and darkness of humanity, and bring brightness and blessing to those about it.

If there is anything repulsive about a human being, it is a fretful spirit and a sorrowful face. If there is anything utterly repelling and disgusting, it is the sour-visaged one who can not smile or wear a cheerful look, but who continually broods over his misfortunes, and so keeps on the shadowy side of everything. God's sunshine is nothing to him, any more than the sunlight of heaven is to the poisonous nettle-weed under the shadow of the slimy rock or dense shrubbery. His dwarfed and selfish spirit is as nearly like the nettle-weed as it can be, or like anything else that grows in gloom and darkness.

A cheerful spirit is one of the most valuable gifts ever bestowed upon humanity by a kind Creator. It is the sweetest and most fragrant flower of the Spirit, that constantly sends out its beauty and fragrance, and blesses everything within its reach. It will sustain the soul in the darkest and most dreary places of this world. It will hold in check the demons of despair, and stifle the power of discouragement and hopelessness. It is the brightest star that ever cast its radiance over the darkened soul, and one that seldom sets in the gloom of morbid fancies and foreboding imaginations.

Cultivate, then, a cheerful spirit. Cherish it as something sacred. Obey the command: "Rejoice evermore," and its light and blessedness will ever fall upon thy pathway.

NURSING TROUBLES.

Some people are as careful of their troubles as mothers are of their babies; they cuddle them and rock them and hug them and cry over them, and fly into a passion with you if you try to take them away from them. They want you to fret with them, and to help them to believe that they have been worse treated than anybody else. If they could, they would have a picture of their grief, in a golden frame, hung over the mantelshelf for everybody to look at. And their grief makes them ordinarily selfish. They think more of their dear little grief in the basket and in the cradle than they do of all the world beside; and they say you are hard-hearted if you say, "Don't fret." "Ah! you don't understand me; you don't know me; you can't enter into my trials."—*Blind Amos*.

PETTY WORRIES.

What a blessed thing it is that we can forget! To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer: "If you would keep a book and daily put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it), for when men are surcharged with temper they are said to have lost it, and you justify yourselves for being thrown off your balance by causes which you do

not trace out. But if you could see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it out and ascertain what becomes of it, you would see what a fool you were in the matter.

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them that we should be glad to drop such things, and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatred and vexation.

SCOLDING.

We never knew a scolding person who was able to govern a family. What makes people scold? Because they can not govern themselves. How can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, which spring up along our paths, full of freshness, fragrance and beauty, so do kind words

and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world: and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverned and disordered home go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings, which have made their own lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows": while from the home which is the abode of discontent and strife and trouble, they fly forth as the vultures to rend their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of dis-

aster to themselves and trouble to those around them.

NEVER GET ANGRY.

Never get angry. It does no good; and those who indulge in it feel no better for it. It is really a torment; and when the storm of passion has cleared away, it leaves one to see that he has been extremely silly, and has made himself silly in the eyes of others, too. Who thinks well of an ill-natured, churlish man, who has to be approached in the most guarded and cautious way? Who wishes him for a neighbor or a partner in business? He keeps all about him in the same state of mind as if they were living next door to a hornet's nest or a rabid animal. And as to prosperity in business, one gets along no better for being angry. What if business is perplexing and everything goes "by contraries," will a fit of passion make the winds more propitious, the grounds more productive, or the markets more favorable? Will a bad temper draw customers, pay debts and make creditors better-natured? An angry man adds nothing to the welfare of society. Since, then, anger is useless, needless, disgraceful, without the least apology, and found only in the bosom of fools, why should it be indulged at all?

HOW NOT TO BE BEAUTIFUL.

A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shriv-

els and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure, and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

It is as impossible to preserve good looks, with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gipsies in the parlor, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than passion will consort with health, or an elegant carving survive the furnace fire.

Stand on one of the streets and note the passers-by, and one can see how a vacant mind has made a vacant eye; how a thoughtless, aimless mind has robbed the features of expression; how vanity has made everything about its victim petty; how frivolity has faded the luster of the countenance; how baby thoughts have made baby faces; how pride has cut disdain into the features, and made the face a chronic sneer; how selfishness has shriveled and wrinkled and withered up the personality; how hatred has deformed and demonized those who yielded to its power; how every bad passion has turned tell-tale, and published its disgraceful story in the lines of the face and the look of the eye; how the old man, who has given himself up to

every sort of wickedness, is branded all over with deformity and repulsiveness—and he will get new ideas of what retribution is. This may not be all, but it is terrible—this transforming of a face, once full of hope and loveliness, into deformity and repulsiveness; then the rose, blushing on its stalk; now, ashes and a brand.

LIFE'S DUTIES.

“One by one thy duties wait thee,
Let thy whole strength go to each.”

Would that we could all fully realize this. What a vast amount of fretting and grieving over our heavy burdens it might save us. As we never have but one day or one week at a time, so with life's real duties—each has its own time. Let us, therefore, endeavor each morning to learn the duties of that day; and if we are careful to search out the real from the fancied ones, and bend all our energies to the accomplishment of each one, we will find that we are never overwhelmed with them, but that our strength is equal to our work. It is this trifling, frittering spirit, this doing things by halves, laboring with our hands when our minds are far off, that causes us to become so completely bemired.

SELF-SUSPICION AND FEAR.

There is a twofold self-suspicion or fear in God's own people. The one is a fear of caution, awakening the soul to the use of all the preventive means

of avoiding danger—this is laudable; the other is a groundless suspicion of reigning hypocrisy, tending only to despondency—this is culpable. By the former, the soul is guarded against danger; by the latter, it is betrayed into needless trouble, and debarred from peace. Good men have sometimes more fear than they ought, and wicked men have less than they ought. The former sometimes shut their eyes against the fair evidences of their own graces; the latter shut their eyes against the sad evidences of their sin and misery. This is an evil in both, but not equally dangerous; for he who shuts his eyes against his own graces and privileges loses but his peace and comfort for a time, but he who shuts his eyes against the evidences of his sin and misery loses his precious soul to all eternity. Of this latter sort of self-deceivers the world is full; and these are the men I am now concerned with. Oh, that some men had less trouble; and oh, that some men had more! If the foolish virgins had been less confident, they had certainly been more safe. If those boastful professors in Matt. vii. 22 had not shut their eyes against their own hypocrisy, Christ would not have shut against them the door of salvation and glory. Ananias and Sapphira, Hymeneus and Philetus, Alexander and Demas, with multitudes more of that sort, are sad instances and proofs of this point. It is said, in Prov. xxx. 12, that “there is a generation that is pure in their own eyes, and yet is not washed from their filthiness.” Through what false spec-

tacles did the men of that generation look upon their own souls. And the men of that generation are multiplied in this generation.—*Flavel*.

THE DEMON OF DRINK.

The following is an abstract from one of the lectures of the late Rev. J. J. Talbott, who died lately at Elkhart, Indiana, from the effects of a drunken debauch. It gives a fearful picture of his struggles against it:

“But now the struggle is over, I can survey the field and measure the losses. I had position high and holy. The demon tore from around me the robes of my sacred office, and sent me forth churchless and godless—a very hissing and by-word among men. Afterward, I had business large and lucrative; and my voice in all large courts was heard pleading for justice, mercy and right. But the dust gathered on my opinion books, and no footfall crossed the threshold of the drunkard’s office. I had money ample for all necessities, but it took wings and went to feed the coffers of the devils which possessed me. I had a home, adorned with all that wealth and the most exquisite taste could suggest. The devil crossed its threshold, and the light faded from its chambers, and the fire went out on the holiest of altars; and, leading me through its portals, despair walked forth with me, and sorrow and anguish lingered within. I had children, beautiful to me, at least, as a dream of morning; and they had so entwined

themselves around their father's heart that, no matter where it might wander, it came back to them on the wings of a father's undying love. His destroyer took their hands in his and led them away. I had a wife, whose charms of mind and person were such that to see her was to remember, and to know her was to love. . . . For thirteen years we walked the rugged path of life together, rejoicing in its sunshine and sorrowing in its shade. The infernal monster could not spare me even this. I had a mother, who, for long, long years, had not left her chair—a victim of suffering and disease; and her choicest delight was in reflecting that the lessons which she had taught at her knee had taken root in the heart of her youngest born, and that he was useful to his fellows and an honor to her who bore him. But the thunderbolt reached even there, and there it did its most cruel work. Other days may cure all but this. Ah! me, never a word of reproach from her lips; only a tender caress; only a shadow of a great and unspoken grief gathering over her dear old face; only a trembling hand laid more lovingly on my head; only a closer clinging to the cross; only a piteous appeal to heaven if her cup, at least, were not too full. And while her boy raved in his wild delirium two thousand miles away, the pitying angels pushed the gates ajar, and the mother of the drunkard entered into rest."

Satan is ever watching to find us unemployed.

NO PLACE LIKE HOME.

Oh, "there is no place like home," especially in an American Christian home. It is the sure retreat, where we are sheltered from the worries of the world. Outside, we are among strangers. When we return home and shut the door behind us, the world is shut out, and we have a little world that is all our own. There we have freedom and mental rest. There we are conscious of being surrounded with an atmosphere of real affection. There we are at home. Temptations decrease an hundredfold as soon as the door is shut behind us; for it is not in the bosom of the family that we learn our vices, or meet our dangers. The home puts its sheltering arms about us, and we have a sense of safety. The word home suggests provision for every want—not a well-filled larder only, but a goodly store of books and papers, of music and paintings and portraits, of heirlooms and relics, of laughter and song, of wit and humor, of fellowship and association, and all sanctified by the family altar—the morning and evening hour of prayer, praise and reading of the Word, and the felt presence of Him in whose presence is fullness of joy.

DO NOT BE ANXIOUS ABOUT THE FUTURE.

There are two sorts of anxiety about the future—the one proper and necessary to success and prosperity; the other useless, sinful and ruinous to one's happiness. The first kind consists in a thoughtful

and serious concern for the wants and contingencies of the future, leading to earnest efforts to make provision for them. The second kind consists in painful misgivings, forebodings and fears in respect to the wants and contingencies of the future, when it is wholly out of power to make any provision for them. So long as any practical good will result from painful and serious thought as to how this want shall be met, or that evil averted, a man does well to be anxious as to what he shall do in the future. But when it is beyond one's power to meet the want and avert the evil, or secure the good contemplated, when the most serious concern and active diligence and untiring earnestness can effect nothing, then anxiety becomes useless, sinful and ruinous to happiness.

And yet, how much of just such anxiety as this there is, even among Christians! What a besetting sin of many persons it is to brood over the future, and, with heart full of foreboding, and mind burdened with anxious thoughts, wonder "what they shall eat and what they shall drink and wherewithal they shall be clothed!" How many lives, which would otherwise be happy, are made miserable by a habit of contemplating events with painful anxiety that are yet in the future, and over which they have no control! We should not allow such anxiety to have place in our minds.

First, because it is useless. It can do no possible good. Let our anxiety be ever so deep and painful and prolonged, it neither can nor will effect

anything. "Which of you," said our Lord, when trying to guard his disciples from this very evil, "by taking thought"—by indulging an undue anxiety—"about the future, can add one cubit unto his stature"—can effect the slightest change in the things about which he is troubled? The strong inference from our Lord's question is, that no one ever yet did himself any good by anxiety about things in the future over which he has now no control. And this is true.

Secondly, we should not allow an undue anxiety about the future to have place in our minds, because we have no right to put in one day what belongs to another. It is in accordance with the arrangements of Divine Providence that we live day by day. "Give us this day our daily bread," is the petition, and not give us this day bread for a week, or month, or year. The future has its own wants, and its own provision for them; so also has the present; so has each particular day of our lives, and it is wrong for us to put into one day what belongs to another. This is true of all the wants and contingencies of human life. The future will have its own cares and anxieties—plenty of them, likely—and they will be forthcoming in due time; but they have no business among the cares and anxieties of to-day. "Sufficient unto the day is the evil thereof."

Thirdly, we should not allow an undue anxiety about the future to have place in our minds, because God does not give us grace and strength to-

day to bear trials that will not befall us for years to come.

The grace and strength that we have to-day are bestowed with an exclusive reference to the painfulness or magnitude of to-day's trials, and in amount only sufficient to sustain us under them. The trials that God will send upon us to-morrow, or next month, or next year, if they are heavier or severer than those of to-day, will be accompanied by larger supplies of grace and strength. "As thy day, thy strength shall be." So that when we trouble ourselves about the events of the future, we take upon ourselves a burden for which to-day's grace and strength are not adequate—God not giving us, in advance, assistance to bear troubles yet in the future. No wonder that, in such circumstances, our hearts grow sad, and our faces pallid and our heads white, as we vainly attempt to stagger along under burdens that are too heavy for us, and are crushing us in the dust.

Fourthly, we should not allow an undue anxiety about the future to have place in our minds, because it implies a want of confidence in God. The present is ours; the future is God's. He has it all in his own hands. He claims it as his prerogative to dispose of its affairs. And when we are anxious about what evil or good shall befall us in the future, we in effect doubt God's wisdom, or power, or goodness. We show a want of confidence in him. We ought to consider that

God's past faithfulness is the pledge of future faithfulness.

"After so much mercy past,
Will he let us sink at last?"

SIMPLICITY OF FAITH.

The peculiar excellence of the gospel is its adaptedness to the real exigencies of the sinner. It contemplates the restoration of apostate man to the divine favor, and the simple method it prescribes is faith in the substitution of Christ. This requires no profound learning as a prerequisite—no personal merit. The deep conviction of our necessity, and the positive belief in the Savior's power, are all that is required. The unlearned and poor are fully competent to the comprehension of these terms; and among this class are frequently found the most beautiful exemplifications of this simple, unadulterated faith. They have learned the great sum of true theology, in feeling their utter sinfulness and helplessness and the all-sufficiency of Christ. Their anchor-hold is secure. They have been taught of God, and the knowledge thus acquired is never deceptive. It is too often the case that the power to speculate overlays and obscures this simple faith, and personal comfort makes it necessary to throw aside our accumulations and revert to first principles.

It must have been remarked that Christians, most eminent for learning and usefulness, are ready at the approach of death to forget every-

thing but their first lesson in the divine life—Christ Jesus, and him crucified. They are brought to the same level with the unlettered Christian. They are not to be sustained by the reflection that they have mastered all the abstractions of theological science, or have been held in high repute among their contemporaries. They must go back to the simple principle with which they started—that Christ is all in all. Surely it is a blessed gospel which so adapts itself to all classes alike; and is, in its material features, as intelligible to the simple minded as to those of rare endowments. The poorest converted Jew could say, with the same emphasis as Paul: “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” The poor, the humble, the obscure, should rejoice in this, that to them the gospel is preached, and that it is so simple and comprehensible; and those in high stations of knowledge and power should repress the pride which their situation is apt to engender, upon the reflection that they can be saved only upon the same ground of simple and hearty faith. The beauty of a Christian faith is its efficacy as well as its simplicity, so that the wayfaring man, though a fool, may not err in reference to it.

ACTION.

The surest way alike to confirm and to strengthen any holy principle is to carry it out into practice. The very element and breath of life is action. Every gift and endowment whatsoever, whether of

body or soul, whether natural or spiritual, improves by exercise, while by guilty neglect it is enervated and impaired. Talents are increased by trading; and "to him that hath shall be given, and from him that hath not shall be taken, even that which he seemeth to have." The sword undrawn rusts in the scabbard; the limb unused shrinks away; the unused fire smoulders into ashes; standing waters stagnate and breed corruption and malignant miasma; and the languid blood of the sluggard, which no healthy impulse quickens, becomes thick and gross, creeps drowsily through his veins, and carries no strong pulsation of life to the limbs and to the brain. So the idle Christian is a feeble, drooping, pining Christian.

Gentleness, which belongs to virtue, is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants. It removes no just right from fear; it gives up no important truth from flattery; it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle in order to give it any real value.

CASTING ALL YOUR CARE ON HIM.

"Man's extremity is God's opportunity," says an old writer; and how often, when we are shut up, as it were, in trouble, to Providence—when our way is completely hedged in and surrounded

with perplexities and darkness—does light suddenly spring upon our pathway, and relief is given to our suspense! What before was all dark now seems plain to us—an unseen hand is guiding our steps. So does our kind Father, who, from his home above, sees and pities all our trials, and has promised to “care for us,” appear to aid us, and bring the relief we need. It was when the night was dark, and the storm raged wildest, that the Savior heard the cry of the fearful disciples, and at midnight, on the white-crested wave, walked to their relief. His great heart of love was touched by their distress, and the response, “It is I, be not afraid,” soothed all their fears. We carry from day to day a heavy load of anxiety and care which does not belong to us. Our Father wills not that we should be thus solicitous about the future; for he has expressly told us to “be careful for nothing,” and we dishonor him, and impair our own usefulness, when we do this. He tenderly cares for us, takes thought for us, pities our frailties, and pardons our waywardness. He is ever by our side, and sees all our conflicts with temptation in our upward pathway; and just in proportion as we confide in him, giving him our whole trust and affection, will he love us, and impart that aid and strength we need. And when our life-work is done, he will take us home, to carry these aching hearts and weary feet no more, but to enter into that “rest which remaineth for us.” Let us,

then, lay down our burden at his feet, and, hour by hour, learn to live by faith. Like the shepherd of Saulsbury Plain, say:

“ Whatever is God’s will is my will.
May his will and mine be one!”

As the little child reposes sweetly on its mother’s bosom, drinking in her love, so should the Christian lean, moment by moment, on Christ, gazing upon his countenance, breathing his spirit and learning lessons of simple trust. Oh, what a blessed attainment! Why may we not reach to it even here? Why not let go our hold on earth, and make a more perfect consecration of ourselves to God? Why not walk in the light, and enjoy daily that communion with him which this life of faith—the higher life—brings to the soul? And then, when sorrow is our portion, and the storms of life press hard upon us, we can still say:

Closer to thy cross I cling, O Christ,
To thy bleeding cross I cling.

Moderation is commonly firm, and firmness is commonly successful.

CHRISTIAN CONFIDENCE.

Throughout the Bible much is said to encourage confidence in God, both in spiritual and temporal things. Not a few examples are given of those who were distinguished for the strong faith which enabled them to commit all their interests for time and eternity to their covenant-keeping God. This

is one of the attainments to be sought by every Christian, and just in proportion to the degree of his success will be the extent of his comfort and enjoyment. Failure here is one of the most powerful causes of weakness and inefficiency of Christian character. In our day there is ordinarily but little anxiety among the great mass of the members of churches about their relations to the Lord Jesus Christ. They seem to be satisfied with their religious condition, and to have no fears of the final result. It is by no means certain that a little anxiety, some searching of heart, and an increased eagerness of desire, might not be beneficial. These things might draw us nearer to Christ by showing us how weak, ignorant and guilty we are. No harm can result from occasional anxious inquiries as to our spiritual state, provided we at the same time keep in view Jesus as the author and finisher of our faith.

But there are other things in which Christian confidence is demanded, and the absence of which is productive of highly injurious results. This trust in God is to embrace all the conditions and affairs of life here, as well as in what refers to purely spiritual things. Christians are to be distinguished from others. Their faith in God is to embrace the whole compass of their lives. He is the Disposer of all that concerns them, and will do all things well. The use of means is required, and he has given assurance that all things work together for good to them that love God. Just

here is the point where average Christians manifest a most unbecoming weakness. While they profess to trust God most implicitly in their higher interests, they can not bring themselves to confide the more common affairs of life to him. Hence they are uneasy and disquieted all their days. They are apprehensive of the failure of their schemes, of the want of success, and of the future of themselves and their families. Restlessness and complainings are sadly frequent. In these things they are scarcely different from others around them.

All this indicates a great defect in religious instruction and training. Attention has been given almost exclusively to the higher and more distant themes of the gospel, while their practical application and enjoyment have been in a great measure neglected. Thus the soul is deprived of an experience to which it is entitled, and the world of an example which might do much to commend to its favorable consideration the gospel of Christ. We are under high obligations to derive assistance, comfort, hope and courage from the gospel in all the engagements and circumstances of life. Failure here reacts upon the more spiritual part of our nature, chills our love, weakens the more direct outgoings of our hearts to Christ, and prepares the way for falling into many hurtful temptations. One great cause of worldliness in the Church is because we fail to carry the religion we profess to cherish in the church into all our enjoyments

and engagements with men, and into all the affairs of life.

CLOSE QUESTIONS.

Your tempers. How are they? Do you become impatient under trials; fretful when chided or crossed; angry, revengeful, when injured; vain when flattered; proud when prospered; complaining when chastened; unbelieving when seemingly forsaken; and unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly, covetous of riches, of vain pomp and parade, of indulgence, of honor or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature! Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.—*Bishop Foster.*

HOW IT HAPPENS.

One fruitful source of discontent and one great bar of enjoyment in this world is the practice of comparing one's life with the life of others, utterly ignoring the fact that every person has an inner life, or, in the old-fashioned words of the Bible, "that every heart knows its own bitterness." How often is the remark made by superficial ob-

servers: "How happy such and such persons must be! If I were only they!" When, ten to one, these very persons, oblivious of their wealth and position, are weary and heartsore with the din and battle of life

WATCH THE FIRES.

A placid old lady, who seemed to be all gentleness, once told me that if she ever got real angry it always made her sick. Some writer says that a fit of passion tears down the system like an attack of typhoid fever. However that may be, the effects of it are all bad, in body as well as soul. Habitually angry, fretful people destroy their health, as well as their own comfort, and much of the happiness of others. Yes, and it is really true that worry kills people faster than work. So, if you wish to live long in health and comfort, learn to keep the soul quiet. "The ornament of a meek and quiet spirit," the Word of God tells us, is, in his sight, "of great price." Oh, what could be a higher inducement to strive after this ornament! The Lord loves it. He values it more than the Kohinoor—the largest diamond in the world. And only think, the poorest child can get this jewel. You can learn to rule your spirit, even though it is fiery. His grace is enough for the whole world. But it is like all other fires—you must check it betimes. If you let it get a little headway, it may be like the Chicago disaster. Nothing but rain from heaven

can put it out. Don't let your beautiful house burn down just because of these unchecked fires of temper. Watch for the first sparks. Speak low if you are angry; it will do much to quiet you. Think over what the Bible says about the conquerors over this sin, and resolve you will be another to win such honors. Watch well the fires.

BAD TEMPERS.

Of all things which are to be met with here on earth, there is nothing which can give such continual, such cutting, such useless pain, as an undisciplined temper, which finds offense in everything, whether intended or not. The violent temper, which breaks through all bounds of reason when once aroused; the jealous or sullen temper, which wears a cloud on the face all day, and never utters a word of complaint; the discontented temper, brooding over its own wrongs; the severe temper, which always looks at the worst side of whatever is done; the willful temper, which overrides every scruple to gratify a whim,—what an amount of pain have all these caused in the hearts of men, if we could but sum up their results! How many a soul have they stirred to evil impulses, how many a prayer have they stifled, how many an emotion of true affection have they turned to bitterness! How hard they make all duties! How they kill the sweetest and warmest charities! Ill temper is a sin requiring long and careful discipline.

They that believe have Christ in their hearts, heaven in their eye and the world under their feet. God's Spirit is their guide, God's fear is their guard, God's people are their companions, God's promises are their cordials, holiness their way and heaven is their home.

THE INFLUENCE OF TEMPER ON HEALTH.

Our English contemporary, *Capital and Labor*, which is generally correct in its assertions, thinks that, while excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitually bad lodging, sloth and intemperance are all deadly enemies to human life, none of them are so bad as violent and ungoverned passions. Men and women have survived all the former, says the writer, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be found of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. It is, therefore, a matter of the highest importance to every one desirous of preserving "a sound mind in a sound body," to have a special care, amid all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.

CHARITY OF SPEECH.

Charity of speech is as divine a thing as charity of action. The tongue that speaketh no evil is as

lovely as the hand which giveth alms. To judge no one harshly, to misconceive no man's motives, to believe things are what they seem to be until they are proved otherwise, to temper judgment with mercy, surely this is quite as good as to build up churches, establish asylums and to found colleges. Unkind words do as much harm as unkind deeds. Many a heart has been wounded beyond cure by words; many a reputation has been stabbed to death by a few little words. They have separated families, parted husbands and wives and broken the ties between the dearest of friends. There is a charity which consists in withholding words, in keeping back harsh judgments, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but repeats it not; it will not be the one to help the ball roll. It listens in silence, but forbears comment; and it locks the unpleasant secret up in the very depths of its heart. While the busy, censorious world is wagging its tongue, charity sits dumb amid the clatter, refraining from passing judgment on that of which it has no proof, and which, even if it had, would prefer throwing the mantle of silence over the unpleasant matter.

Could it be possible for slander to make the headway it does, if reticence, instead of promulgation, were the universal rule? Could report be furnished with the hundred wings it has if there were not so many tongues wagging? Silence can still rumor; it is speech that keeps it alive and

lends it vigor. It is to the heart that is kind and gentle that charity flies, and broods quietly over it with the peacefulness of the dove. There it makes its home; and by the word withheld, and the kindly word outspoken, we have seen that the dove of peace is nestling in the heart. The heart which is filled with bitterness will give vent to it in words. It sees nothing bright or beautiful because it looks through a clouded vision. Words are a pretty good test of temper, and habit of thought. As, "to the pure, all things are pure"; so, to the malicious and ill tempered, all things are black, unlovely and of ill repute. Words are the signs of thought; and if the thoughts be sweet and good, the words will be kind and gentle, free from malice and uncharitableness. Therefore, by our words do we proclaim what we are—the good fairy dropping diamonds from her mouth, or the evil fairy dropping toads.

SCATTER SEEDS OF KINDNESS.

They cost nothing; they make the scatterer happy in the scattering—blessing those that give as well as those that receive. Their value is not to be reckoned by dollars and cents; their market value is alone to be estimated by the coin of the heavenly kingdom. A smile, a kind word, a happy tone, a loving look, a cheerful face, a little deed of kindness, how powerful, how telling they are; and yet the poorest of the poor can scatter these as often and as profusely as the monarch on his

throne. They become every one more than gems of flashing brilliancy, for they shine in the face of the God of love. A face that can not smile, a tongue that can not sing, a heart that can not throb, is like a dried vine-branch—fruitless and useless. Do not be like that, but each day and hour act upon the proverb that “a drop of oil will go farther than a gallon of vinegar”; and let your life be an image of the Redeemer.

“It is not so much what you say,
As the manner in which you say it ;
It is not so much the language you use,
As the tone in which you convey it.

“The word may be mild and fair,
And the tones may pierce like a dart ;
The words may be soft as the summer air,
And the tones may break the heart.”

Trials are medicines which our gracious and wise Physician prescribes because we need them; and he proportions the frequency and the weight of of them to what the case requires. Let us trust in his skill, and thank him for his prescription.

SAVE SOMETHING.

Waste and extravagance have been the bane of our times. Owing to these multitudes have become bankrupt, and because of them many are to-day unable to make any headway in the world. In the face of all the lessons of the past, and all the warnings of the present, there is a strong disposition to spend money recklessly in dress,

equipages, entertainments and innumerable useless ways. Stripling boys and young misses think nothing of devoting more every month to dress than clothed their fathers and mothers for a year; and yet they appear to no better advantage in society and are no more respected than were these same parents in their youthful days. Every cent they can make for themselves or wring from parents and friends is disposed of without any thought of the bad habits they are cultivating, of the demands of sickness and old age, or of the possible crimes to which they may expose themselves in the hour of temptation to meet the results of their outlays.

The great difference between those who save and those who do not, in the struggle of life, consists not so much in early advantages or superior ability, all other things being equal, as in the power to resist wasteful expenditure and sinful indulgences, and to save something. One evening, Hon. William E. Dodge, of New York, delivered, in Association Hall in that city, an address embodying his recollections of New York for the last sixty years. Near the close he uttered these words, which should be carefully weighed by every young man and woman: "In conclusion, permit me to say that, as I think of my early business life, I am impressed with the fact that those young men who were then known as industrious, high-minded youth, conscientious in the discharge of their

duties, were those who succeeded in business on their own account; while many who had better opportunities failed because they would indulge in pleasures which not only impaired confidence, but wasted what might have aided them in commencing for themselves. All young men should aim to save something each year, even at the expense of a limited wardrobe and many little things which they think necessities. If there were none but young men here, I would say that, from the first year when I entered a store, with a salary of fifty dollars, to my last year, when as a salesman I received for those days very large pay, I never failed to save a portion; and when I started in business that sum and my experience were all my capital."

This is the testimony and advice of one of New York's merchant princes—a man whose kindness of heart, genial disposition and large gifts to religious, educational and philanthropic objects are known throughout the world. This ability to keep clear of waste and extravagance gives the means to live free from carking anxiety, and to be able to give for the benefit of others. There is no meanness in it; it is simply a manly and noble independence. The man or woman unwilling to make the effort to save something is committing a most serious mistake, that will interfere more or less with his or her future independence and usefulness in the world. One living from hand to mouth, continuing from year

to year without a dollar to fall back upon when sick or out of employment, is in a most pitiable plight. When too late, those who consider it mean to save, and indicative of nobility to spend, are generally found in poverty in old age, or dependent on the bounty of others. Industry and frugality are indispensable to the success and future comfort of the great masses. A few are born to wealth, most of whom soon part with it. Some acquire wealth suddenly, a good part of whom do not retain it long. The great body of those who attain independence, or opulence, reach it by honest toil and the avoidance of waste and extravagance.

The most generous and merciful in judgment upon the faults of others, are always the most free from faults themselves.

Prayer is living with God; and, if founded on right principles of religion, puts us to searching the heart, leads us to knowledge of our wants and weaknesses and fixes us in dependence on God. Nothing is more easy than prayer as a bare duty or lip service, and nothing more difficult than the performance of it in truth and sincerity.—*Adams.*

The first step in the retreat from God commences at the closet. Keep alive, then, to the first symptom of declension in prayer. It is the life and soul of the Christian.

Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate them. Does sin pollute our joys? With him is the fountain of cleansing. Does Satan vex our souls? He invites us to his arms as our refuge. All relief and every blessing are from God.

No Christian can maintain a close walk with God, none can keep alive the hallowed fire of the soul, without daily kindling it afresh at the altar. None can grow in knowledge and holiness without stated and regular seasons of prayer.—*Abbott.*

A temptation suddenly shoots across the mind. Send upward the silent prayer for deliverance. You are about entering into dangerous circumstances, look upward for protection; your feet have touched the threshold of God's temple, oh, then, breathe upward for his Spirit and his presence. If your soul be attuned to devotion, you will live and breathe as in the presence of God, and travel through this wilderness leaning on the arm of your beloved.—*Abbott.*

There is nothing that so elevates a character, and especially a female character, as deep and intimate communion with God. She seems then to be allied to angelic natures. She converses with God; she acquires a benevolence, a dignity, a humility, that throw around her an attractive luster, put sweetness into every action and ex-

pression, make her content in every condition, patient under every affliction, faithful in the discharge of every duty, and which even grace her dying hour.—*Abbott.*

Is your heart cold? and are your thoughts wandering? Tarry not until your thoughts take a more earnest and spiritual tone, but apply immediately to the throne of grace, and there wrestle until the fire from heaven descends.—*Abbott.*

As well might we expect vegetation to spring from the earth without the sunshine or the dew, as the Christian to unfold his graces and advance in his course without patient, persevering, ardent prayer.—*Abbott.*

SIN AND THE SAVIOR.

I feel, when I have sinned, an immediate reluctance to go to Christ. I am ashamed to go, I feel as if it would do no good to go—as if it were making Christ a minister of sin, to go straight from a swine-trough to the best robe—and a thousand other excuses; but I am persuaded they are all lies from hell. John argues the opposite way: “If any man sin, we have an Advocate with the Father.” And a thousand other Scriptures are against it. I am sure there is neither peace nor safety from deeper sin but in going directly to the Lord Jesus Christ. This is God’s way of peace and holiness. It is folly to the world and the

beclouded heart, but it is the way. I must never think a sin too small to need immediate application of the blood of Christ. If I put away a good conscience concerning faith, I make shipwreck. I must never think my sin too aggravated, too presumptuous—as when down on my knees, or in preaching, or by a dying bed, or during dangerous illness—to hinder me from fleeing to Christ. The weight of my sins should act like the weight of a clock—the heavier it is, it makes it go the faster.—*McCheyne*.

SIMPLY BELIEVE.

Let me entreat you to look to the word of God's testimony, and think not that anything else than a simple reception of these words, "that the blood of Christ cleanseth from all sin," is necessary for the purpose of your being cleansed from your sin. It is the idea that something more is necessary which obstructs this reception. It is the imagination of a great personal work, to which you have hitherto set down in listlessness and despair, that keeps you at a distance from God. He approaches you with overtures; and what you have to do is to close with them. He approaches you with tidings; and what you have to do is to give credit to them. This is doing the work of God, that you believe on him whom he hath sent; and, could this transition be accomplished, then would you be translated into a habit of cheerful and pro-

gressive obedience, which, in a way of legalism, or in the attempt to establish a righteousness of your own, you never can attain.—*Chalmers*.

THE GUEST OF THE HEART.

“Ye are not your own.” Your bodies are the temples of the Holy Ghost. Is that an unmeaning metaphor, or an overworded expression? When God enters the soul, heaven enters with him. The heart is compared to a temple. God never enters without his attendants. Repentance cleanses the house; watchfulness, like the porter, takes care of it. Prayer is a lively messenger, learns what is wanted and then goes for it; faith tells him where to go, and he never goes in vain. Joy is the musician of this temple, tuning to the praises of God and the Lamb; and this terrestrial temple shall be removed to the celestial world, for the trumpet shall sound and the dead shall be raised.

CAST YOUR BURDENS ON CHRIST.

Burdens are numerous and heavy. What shall we do with them? Many are carrying them. Is that the best we can do? They cling to us with strange tenacity. They load us down by day, and worry us by night. It is thought to be a good sign for one to become sleepless under responsibilities. But there is a better way; take them to Christ; cast all burdens on him, for he careth for us, and we shall have rest and yet not lose zeal.

We learn to live well when we spontaneously hasten to Christ with all our cares, lay them all on him and feel that he is our wisdom and strength at all times, in all labors and trials.

REFINING BY FIRE.

Calumny, reproach and persecution make the furnace of fire into which all men must expect to be thrown who stand up firmly for the truth in this evil world. When the emissaries of the devil prompt good men to employ these means to injure one another, religion suffers, Christ suffers, all suffer but those who are the subjects of persecution.

NO BURDEN.

There is a gateway at the entrance of a narrow passage in London, over which is written: "No burdens allowed to pass through."

"And yet we do pass constantly with ours," said one friend to another, as they turned up this passage out of a more frequented and broader thoroughfare. They carried no visible burdens, but they were like many who, although they have no outward pack upon their shoulders, often stoop inwardly beneath the pressure of a heavy load upon the heart. The worst burdens are those which never meet the eye.

There is another gate—one which we are invited to enter, must enter, if we would ever attain to rest and peace, and over which is also inscribed: "No burdens allowed to pass through." This is

the strait gate which leads to life; and by it stands One who opened the narrow way to which it leads, saying to each one of us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

PRAISE.

We need not read the pages of history to learn the power of praise; for every day and in every walk of life men and women exercise their best and noblest faculties under its influence. No one lives, however exalted or however lowly, to whom it is not as precious as gold. It transforms cross and fretful natures into sunny ones, and makes homely faces beautiful.

Idle compliments are worthless; and yet many of us bestow them freely upon acquaintances, while the hearts dependent upon ours for happiness hunger in silence for well-merited appreciation. We forget to be tired, if some one, knowing how heavy are our burdens, and how rugged the way, speaks approvingly; and we fail to be happy in the possession of any great good that may come to us, if no one, loving us for what we really are, is glad because of our triumph. The ability to find fault is believed, by some people, to be a sure sign of great wisdom, when, in most cases, it only indicates narrowness of mind and ill nature.

Earth has many springs of beauty that we pass with averted eyes. It is unwise to lie in wait for their imperfections; for some one may be looking

after faults in us, and truth bids us say that the search will not be fruitless. If we love our friends, not only for what they are, but for what they are capable of being, our love will make them better. Thinking kindly of them, and speaking tenderly to them, takes the selfishness out of our hearts, and lifts us to serener heights.

Appreciative words are jewels, rescued from the yesterdays of life, that shall be set in crowns of glory in that upper and better world.

PEACE AT HOME.

Exercise to the last possibility of your nature the law of forbearance. Prayer in the household will not make up for everything. Some of the best people in the world are the most cranky. There are people who stand up in prayer-meeting and talk like angels, who, at home, are uncompromising and disagreeable. You can not have everything just as you want it. Sometimes it will be the duty of the husband, and sometimes of the wife, to yield; but both stand punctiliously upon your rights, and you will have a Waterloo with no Blucher coming up at nightfall to decide the contest. Never be ashamed to apologize when you have done wrong in domestic affairs. Let that be a law of your household. Find out what are the weak points, if I may call them so, of your companion, and then stand aloof from them. Do not carry the fire of your temper too near the gunpowder. If the wife be easily fretted by disorder

in the household, let the husband be careful where he throws his slippers. If the husband comes home from the store with his patience all exhausted, do not let the wife unnecessarily cross his temper. But both stand up for your rights, and you shall have the everlasting sound of the warwhoop, your life will be spent in "making up," and marriage will be to you an unmitigated curse. Cowper said:

The kindest and the happiest pair
Will find occasion to forbear ;
And something, every day they live,
To pity, and, perhaps, forgive.

—*Rev. T. De Witt Talmage.*

LOVE AT HOME.

True love is known from the false by its way of behaving habitually to those who are nearest to us. The true, divine love is known by our conduct to our relations. There is a spurious loving-kindness which is full of attachment to a sect or party, a church or a faction, full of sympathy for outsiders, full of respect and gentleness for people by whom it hopes to rise, full of demonstrative regard for strangers, but is hard and selfish and petulant and unconciliatory at home; bland in the forum, but blunt and harsh at the fireside. In ecclesiastical phrase, you "love the brethren." But do you love your brothers? You, young man, converted seven years ago in a revival, you love the saints. But how do you behave to your sisters? You, man, with a sanctimonious look, you feel a con-

cern for the welfare of Zion. But how do you act toward your wife? You, wife—who give soup-tickets to the poor—what sort of a reception do you give at night to your jaded husband? In a word, how do you treat your relations, those with whom you live? Does your love shine out there? That is the test. What are you to your parents? to your children? to your employers? to your servants? What we really are is best seen at home. Does your love take the form of trying to smooth the path of your constant companions? That, if it does, that alone, is the genuine diamond. If not, all the rest of the jewelry in which your soul delights is silex and potash—mere brittle and perishable glass—such diamonds as you may buy in Houndsditch for three shillings apiece, in copper settings, sold to the ignorant as the “finest gold.”

Will you say, “Ah, but the people at my home are so common and so disagreeable, so uninteresting and so unreasonable, it is impossible to be noble and heroic toward them”? Who asked you to be heroic? The question is, If you are treated unjustly, how do you show it? Nothing reveals character more than the way in which men fall out and manage their quarrels. Some there are who quarrel like evil spirits, whom some small wrong or slight kindles into fury, or drives into long fits of sullenness and wrath. Others, in their very differences, show themselves like good angels who have had the misfortune to fall out.

As faithfully discharging humble duties most surely fits for the performance of great ones, so patiently enduring the smaller ills is a natural preparation for being able to heroically face the tempests of trouble which are almost certain to sweep down upon us before we shall have entirely made the passage of life. There is in this old saying, also, a grain or two of truth: "Never trouble yourself with trifles, and soon all trouble will appear a trifle."

THE GRIP OF FAITH.

John Welch, one of the early reformers of Scotland, born in 1570, has given a lively picture of faith, which may serve to encourage some trembling believer:

"It is not the quantity of faith that saves thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight years old is as much a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; it is the blood that it grips to that saves thee. As the weak hand of a child that leads the spoon to the mouth will feed as well as the strongest arm of men; for it is not the hand that feeds thee, albeit it puts the meat into thy mouth, but the meat carried into thy stomach that feeds thee; so if thou canst grip Christ ever so weakly, he will not let thee perish.

All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near at hand and some were far off. Those that were near at hand might see more clearly than those that were far off; nevertheless, those that were far off were as soon healed of the sting when they looked to that serpent as those that were near at hand; for it was not their look that made them whole, but He whom the serpent did represent. So if thou canst look to Christ, ever so meanly, he can take away the sting of conscience. If thou believest, the weakest hand can take a gift as well as the strongest. Now Christ is the gift, and weak faith may grip him as well as strong faith; and Christ is as truly thine when thou hast weak faith, as when thou hast come to these triumphant joys through the strength of faith."

AS TO OUR CARES.

We often get into trouble by going to meet it. We endure many cares before they come, and many of them would never come if we did not fetch them. Payson truly says that anticipated troubles are the hardest to bear, because God does not support us under them. This good man said that God had been for years depriving him of one blessing after another; but, as every one was removed, he had come in and filled up its place with something better. "And now," said he, "when I am a cripple and not able to move, I

am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety."

LOVE AS AN AGENT.

The force of love is always greater than that of sternness. Antagonism creates antagonism. If you attempt to drag me by force, it is my nature to resist you, and I will pull against you with all my might; but if you try to attract me by kindness, it is equally in my nature to yield to its influence, and I will follow you of my own free will. What the hammer will not weld together without fiery heat and prolonged labor, the magnet will bring together in a moment. So, in dealing with men, the mightiest influence is love. If the pastor is "under the juniper tree," and bewailing his want of success, wondering why inquirers rarely come to him, and crying, like Isaiah, "Who hath believed our report?" let him examine and see whether he has not been attempting to move men by sternness rather than by love. Let him ask himself if he has not been dealing in side subjects, away from the great center, and forgetting the attraction that is always in the cross. Let him inquire whether he has given due prominence in his discourses to the love of God, and whether he has not been going about among his people cold and stern and repulsive, rather than tender, loving and winsome in his gentleness. I say the same thing to the Sabbath-school teacher,

who is sad at heart because he seems to see his scholars indifferent, or even perhaps antagonistic, to all his appeals. Have you tried them, my brother, with the still small voice of gospel love? Perhaps you have been dealing too exclusively in the whirlwind, the earthquake and the fire. Need I add that the same principle applies to parents in the training of their children in the nurture and admonition of the Lord? You say you have tried everything with your sons and daughters; let me ask you if you have tried gentleness, and let me beseech you to make the experiment of that.

Unless overcome, earthly anxieties expel all pious thoughts and holy feelings. They will follow us to our closets, to the family altar, and to the house of God, to annoy us there; they will rob us of the enjoyment of the countless daily blessings which we receive from the hand of God; they will uproot our confidence in God's providential care over us, and wither the pure flower of gratitude in our hearts.

Faith in the kindness of God's dealings with us is, after all, the sure cure for over-anxiety. Having this faith, we are confident that nothing which affects us is overlooked by our Heavenly Father. The least thing is noted; the hairs of our head are numbered! How trifling that seems! Trifles that distress us are no trifles to God. The beautiful lessons from the sparrow and the lily are fresh in our minds.

Those have generally most need to fear who think they have no need to fear. Vain confidence is the forerunner of shame.

If there is a virtue in the world at which we should aim, it is cheerfulness.—*Bulwer Lytton.*

TEMPTED LIKE UNTO US.

How precious the sympathy of Christ with human infirmity! He knew what hunger and thirst were. He knew what labor and fatigue were. He knew what languor and sleeplessness were. He knew what pain and suffering were. He knew what spiritual depression and mental darkness were. He knew what the weight and cause and sorrow of sin were. He knew what the assaults of the world and malignity of foes and fickleness of friends, the distrust and woundings of brethren, were. He knew what it was to be denied by one disciple, to be betrayed by another and to be forsaken by all! Child of God, what more shall Christ endure, what ruder path shall he tread, what deeper sorrow shall he experience, what bitterer cup shall he drink, what darker cloud shall he penetrate, what infirmities more human, more severe, more humiliating, shall he take in order to be touched with yours? Will not this suffice to wake your heart to love, to win your mind to confidence, to inspire your soul with hope, to replenish your spirit with joy, and tune your lips with praise; that Christ's sympathy, so

human, yet divine, entwines around your every infirmity—bodily, mental, spiritual—and makes it all his own?—*Octavius Winslow, D. D.*

THE QUESTION.

There are many weighty questions, but none more so than the question put to our Lord: "What shall it profit a man if he gain the whole world and lose his own soul?" Reader, did you ever ponder this question? You may have heard it before—many times perhaps—did you ever seriously and prayerfully consider it, and try to answer it? You carry about with you an immortal soul. It may be lost. Many are the ways it may be lost; and, once lost, not all that the present world affords can compensate for the irreparable damage. You may make many foolish bargains; but if you part with your soul for aught this world contains, it will be the worst bargain you ever made. It will require an eternity to measure it, and through eternity you will deplore it. Lost! Oh, the meaning of that word! What can depict the agonies of a lost soul? Who can sound those depths of despair, that flame unquenchable, that worm undying, that wall impassable, those mournings unpitied, those blasphemies unutterable, those remembrances of agony, that future without hope, and without end? Oh, sinner, if you have one thought of escaping this dreadful doom, dismiss it not; if you have any—the least—solicitude for your soul, increase it; if you feel one

solitary impulse, act upon it; put by the urgency of business and the attractions of pleasures, the solicitations of sin and sinful associates, put by everything, till you have secured, through repentance and faith, an immortal inheritance.

Believe, and take the promised rest;
Obey, and be forever blest.

CHRIST JESUS OUR HOPE.

The marrow of the gospel is here. It is the briefest confession of faith we know of; the shortest catechism that can be made. Christ is our hope; for he is the author of it. He has brought life and immortality to light. Our expectations of immortality, both in respect to their definiteness and authority, are due to Christ. We know that heaven is not a hunting-ground. We know that the future life is not a continuation of the experiences of this. We know that the same lot does not await all; that there is a hell, which is full of misery, and a heaven, where there is no sin, no sorrow, no night. In this respect, our notions of the next world are far in advance of any entertained outside of Christendom, so far as definiteness is concerned. And when we come to think of the authority on which our convictions rest, our indebtedness to Christ is even more apparent. We *know* that we have a building of God. The doctrine of immortality has been lifted out of the sphere of guesswork and opinion, into the sphere of certain knowledge. Being indebted,

then, to Christ for the hopes we cherish concerning the future state, we are far from being indifferent spectators of the contest which involves the person and work of our Lord. For if the deity of Christ is denied, we do not see any reason for setting store by his teaching. If Christ is a myth, it will not be claimed that his teachings will have any authority. If he was a man speaking irresponsibly, with however deep an insight into spiritual things, his teachings have only the value which we may see fit to allow, and which we may have as good reason to assign to the teachings of others. If it be admitted that Jesus was God's prophet, and that his divine commission gives authority to his words, we should still remember that he claimed coequality with God; and how could we attach value to what he says respecting other doctrines, when, with respect to the doctrine of his own person, we find him advancing claims which are not true? We must hold to the deity of Christ, if we wish to hold consistently to the teachings of Christ. And we must hold to the teachings of Christ, if we wish to hold fast to immortality. We are in the same position which Peter occupied when he replied to the question, "Will ye also go away?" by saying, "Lord, to whom shall we go? Thou alone hast the words of eternal life." Whither should we go to re-establish our faith in immortality, when we have parted company with Christ? To philosophy? It would not satisfy us. To primary beliefs?

We know of no necessity of nature which compels us to believe in this doctrine. To Christian consciousness? But Christian consciousness is a consciousness educated by the words of Jesus. It can have no higher authority than we are willing to allow to him. Take Christ out of the Bible, and we have a worthless Bible. Take him out of the world, and we have a hopeless world. Moreover, Christ is the ground of our hope. He might have been its author without being its ground. But he is both. And to set forth our meaning, let us notice some of the answers which are given to the question, How is it that men can go to heaven? One will put his theory into words after this manner. Sin and suffering stand related by a law of unfailing sequence. Stop sinning, if you would stop suffering. Freedom from sin is happiness, is heaven. That is all. And the obvious objection is that this theory has no use for the word "pardon" at all. It is doing the advocates of it no injustice when we say that they do not believe that God pardons sin. They eliminate the element of mercy from God's character altogether, and say that every one is punished, and that God never forgives. Another will say: "I believe that I am under the law, and that sin is the violation of the law, only it is a father's law. God is my Father. I learn from my own treatment of my children how God will deal with me. It is useless to tell me that God will make me miserable forever,

when the doctrine is contrary to my own parental instincts." "Well," we say, "my friend, there is a great deal to admire in your confidence in God. We agree, it appears, in believing that God is kind, tender and merciful. You will be prepared, then, to offer no objections to the gospel on the ground that it is a gratuity. Now, therefore, salvation is free, is a gift; and that every sense of confidence and trust which you seem disposed to manifest in regard to God is the grace which he wishes you to manifest, only the object of your trust must be the Lord Jesus Christ. There is an objection to your view which you must allow is a cogent one, supposing you pretend to take the Bible as your rule of faith, and that is, that your doctrine makes no use of "the altar," "sacrifice" and "blood"—words which crowd the Old and New Testament alike. If your theory is true, there was no necessity for these sacrifices of the Old Testament, or for the death of Jesus in the New Dispensation. If your theory is correct, it is difficult, if not impossible, to explain the repeated references to the precious blood of Christ." A third will say: "I believe in the relation of man to law, and in the condemnation of the law. But I believe that, through the propitiation of Christ, the demands of the law are lowered; and now, in lieu of a perfect obedience, an imperfect compliance will be accepted." To this view, however, it is likewise easy to urge very obvious objections. The law lowered?

Where do we find that? We read of Christ magnifying the law, of faith establishing the law, but of a lowered law we have no knowledge. And if it may be lowered, why may it not be dispensed with? It is as easy to entertain the one idea as the other. Besides, if entrance into heaven is to be given on account of our obeying this lowered law, we must know how much it has been lowered, in order to know when we have complied with it sufficiently, otherwise we shall never be at peace: and, still more, How does this view of salvation accord with the doctrine that we are not justified by works? It would seem as if we were not justified by anything else according to this doctrine. Let us present now the true doctrine; and let us see how it harmonizes the various statements of Scripture. We are under condemnation by nature, having violated God's law. Christ, the Second Person of the Godhead, becomes incarnate. He obeys the law, and suffers its penalty. He suffered a penal death, for our guilt was imputed to him. He was made sin for us, who knew no sin. When God justifies a sinner, he accounts him as righteous, not because of any imperfect righteousness of his, but because the righteousness of Christ is imputed to him. When God delivers a sinner from condemnation, he does it, not by relaxing the rigor of his law, for it is immutable; but by putting to our account the penal death which Christ suffered, so that what we need in order to enter heaven is to have such a transfer of legal relations

as that our guilt shall be imputed to Christ, and his righteousness imputed to us. It is on the ground of what Christ has done, therefore, that we are the heirs of eternal life. And the appropriating act, on our part, whereby the benefits of Christ's work are made over to us, is faith. This, we believe, is the Bible doctrine on this subject; and we shall see that it takes account of all the language of the Bible. It has this claim to be called a true exposition, in that it explains all the facts. It is easy to see why the Bible should speak so of "pardon" and "justification." Sinners are under condemnation. They need pardon as well as cure. The scheme of salvation which does not provide pardon is no salvation for them. It explains the references to "blood." It was not the birth of Christ, nor his example, nor his doctrine, nor his resurrection, nor his intercession, nor his second coming, which the sacred writers emphasized, but his death. Hence, the sacrificial institutions which educated the Jewish mind in the doctrine that without the shedding of blood there is no remission of sins. Hence, Christ is called "the Lamb of God," and we are said to be redeemed by his "precious blood." It explains the prominence given to faith: for faith is the grace which God has honored as the instrument whereby we come into relation with the benefits of Christ's death. It explains the confident language which the apostles employ regarding the salvation of the soul. For if we are in union with Christ,

and if he has taken our place in law, and his righteousness is imputed to us, of course there can be no condemnation. Not only is there now no condemnation, but there never can be any. For the relation between us and Christ is not a relation contingent on our continuing to exercise faith, but our relation to Christ is a calculated and prearranged relation, the permanency of which makes it certain that the faith will hold out. Hence, the Christian has a right to be persuaded that nothing shall separate him from the love of God which is in Christ Jesus our Lord. This is what we mean when we say that Jesus is our ground of hope. But he is the object of our hope as well. We are to see Jesus, and be like him. This was Paul's expectation—an expectation so confident that it was only the thought of an unaccomplished work before him which prevented him from becoming impatient. He was in a strait betwixt two, having a desire to depart and be with Christ, which is far better. We are to be like him also. John places the two ideas in juxtaposition—we shall be like him, for we shall see him as he is. Death is a great educator. "Dead Hottentots," says Dr. Shedd, "know more than living Platos." We never attain perfection in this life, no matter how holy we become; the last stain of sin will be washed away only when we pass through the waters of Jordan. But once across, we shall be like Christ. This is our hope. What is our duty? To persevere, surely, in

the Christian life. The certainty of the result is used in Scripture, not to encourage idleness, but to stimulate industry. When Paul reached the "therefore" in his fifth chapter, he said: "Therefore, being justified by faith, we have peace with God"; when he reached the "therefore" in his eighth chapter, he said: "There is, therefore, now no condemnation to them who are in Christ Jesus"; but when he reached the "therefore" in his twelfth chapter, he said: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God." When Peter had written his beautiful epistle, in which he accounts for our salvation by referring it to the electing love of God, and in which he directs our thoughts to the inheritance purchased by the precious blood of Christ, and reserved in heaven for those who are kept by the power of God through faith unto salvation, he closed by urging upon those to whom he wrote to grow in grace and in the knowledge of our Lord Jesus Christ. When Christians were in danger of falling into Antinomian error through a perverted view of the doctrine of justification by faith, the Apostle James wrote his epistle, for the purpose of showing how saving faith is evidenced by good works. And when the Apostle John had taught the glorious doctrine of adoption—when he had led his readers to the contemplation of the privilege of being the sons of God, and of the prospects which were before them as sons, he said:

“Every man that hath this hope in him purifieth himself, even as he is pure.” There is no foundation for a distinction between a Pauline and a Petrine and a Johannine gospel. They all teach the same doctrine of salvation through the blood of Christ; and they all press the same duty of consecration to his service.

WHY FAITH SAVES.

We are saved by faith. What do we mean? Faith is a condition of salvation. But so is repentance; so is holiness; yet we are not saved by holiness nor repentance. Faith stands in a special relation to our salvation. It justifies. Why has God been pleased to put this honor upon faith? Why does this grace occupy a prominence which the other graces do not share? It is not because faith itself commends to God's favor, of course. Faith is a work, a duty, enjoined by law. But the keeping of the whole law, were we to begin to keep it to-day, could not commend us to God's favor; because, though we were perfect from this day onward, our past sin would still remain a fact. We can not undo the past by doing better in the future. A man does not cancel an old debt by ceasing to borrow from the man who has befriended him. So that, if keeping the whole law could not save us, much less can keeping part of the law save us. Faith, then, as a work, can not commend us to God. The Bible doctrine of salvation is that we

are only pardoned and accepted on the ground of the righteousness of Christ, and that God reckons the righteousness of Christ as ours, when we exercise faith in Christ. It has pleased him to make faith the instrument whereby we appropriate the blessings which Christ has purchased. And it is not difficult to imagine reasons for the preëminence of faith in this regard. A sinner, let us suppose, is impressed with a sense of guilt, feels his helplessness, recognizes himself as justly under condemnation. He learns, then, that God is merciful; that he has loved the world; that the blood of Jesus Christ cleanseth from all sin. The most natural posture of the soul, when these facts are apprehended, will be one of trust and confidence. Here, then, is an illustration of the way in which the truths of God's Word correspond with one another. On the one hand, we have the representations of God's love, which excite the feeling of trust; and, on the other hand, the statements of the Scripture to the effect that the exercise of this trust is the only means whereby we are pardoned and accepted. How beautifully the gracious character of the gospel comes out in this fact! One would think it impossible to read the gospel story without being brought into a state of trustful love for the Savior. And yet this very trust is the only thing necessary to justification, pardon, peace. Faith, again, is the foundation of all holiness. There are degrees in holiness, as there are degrees in growth, but the root-grace is faith.

Now, the mercies of God come out in the fact that he does not require Christians to be filled with the ripe fruit of the Spirit, as a condition of enjoying the benefits of Christ's death; but that the first blossom of divine grace is made sufficient to entitle us to be called the disciples of Christ and the heirs of eternal life. Then it is to be noticed that faith not only lies beneath all other graces, but that it is always accompanied by them. So that, though we are justified by faith alone, it is nevertheless true that the faith which justifies is never alone. Were it not for the inseparable connection between faith and holiness, we should have difficulty in dealing with some passages in God's Word. For, while we are told, in one place, that he that believeth shall be saved, we are informed, in another, that without holiness no man shall see the Lord. Were it possible for faith to exist without holiness accompanying or following it, we should find ourselves involved in the dilemma of believing that faith is no guarantee of salvation. On the ground that without holiness no man shall see the Lord, or that holiness is not necessary to salvation; on the ground that he that believeth shall be saved, the inseparable relation of faith and holiness saves us from this dilemma. When faith is manifested, we know that it is a prophecy of the holiness which is to follow. When a man trusts Christ, we have evidence that God has created him in Christ Jesus unto good works. It is not strange, therefore, that this grace, which

underlies all the rest, and which is a sure token that the rest will not be wanting, is invested with the preëminence of being the instrumental cause of our justification. Moreover, there is this to be said about faith, that no exceptional qualifications are necessary to its exercise. It seems as though God had done everything to put salvation in every one's reach. He has put no barriers in our way. He has thrown the door of heaven wide open. He puts the wealth of heaven at our disposal, and the only condition he requires is that we believe. We may be learned or ignorant, rich or poor, in sickness or health; we may be young or old; but, no matter what our condition may be, we may believe. And this is precisely what we are asked to do. Faith, moreover, is an active grace. It works. It has its victories. The eleventh of Hebrews furnishes illustrations for this. When a man comes under the control of an idea, he spares no pains, counts no labor too great, in order that he may carry it out. It is common nowadays for men to find in this element of faith an explanation of its relation to our salvation. Faith being the power, it is the man who possesses it in a great degree who triumphs over hindrances, perseveres amid discouragements and conquers in the end. This is the victory which overcomes the world, even our faith. It is an unwavering faith which bears us up in our warfare with sin; and it is in this sense that they say faith saves or justifies. This is an illustration, and a good one,

of the remark that there is a grain of truth in every error. Nothing is more true than that faith has the peculiarity of being a great energizing power; that our moral victories are closely related to it; that it works by love, purifies the heart and overcomes the world. But nothing can be more untrue than the statement that the saving power of faith is due to the effect which it has on our behavior. The relation of faith to justification is a very different thing from its relation to sanctification; and while it may be that God has made it the instrument in securing our justification, because, among other reasons, it is of such preëminent value in the growth of the soul in holiness, it is a great blunder to confuse the two ideas.

ADVICE TO A PREACHER.

“When you open your commission,” says old John Berridge, “begin with laying open the innumerable corruptions of the hearts of your audience. Moses will lend you a knife, which may often be whetted at his grindstone. Lay open the universal sinfulness of men’s natures, the darkness of the mind, the frowardness of the will, the fretfulness of the temper, and the earthliness and sensuality of the affections. Speak of the evil of sin in its nature, its rebellion against God as our sovereign, ingratitude to God as our lawgiver, and contempt both of his authority and love. Declare the evil of sin in its effects, bringing all our sicknesses, pains and snares; all the evils we feel, and

all the evils we fear. Lay open the spirituality of the law and its extent, reaching to every thought, word and action; and declaring every transgression, whether by omission or commission, deserving of death. Declare man's utter helplessness to change his nature, or to make his peace. When your hearers are deeply affected with these things, which is often seen by the hanging down of their heads, then preach Christ. Lay open the Savior's almighty power to soften the hard heart and give it repentance, to bring pardon to the broken heart, a spirit of prayer to the prayerless heart, holiness to the filthy heart, and faith to the unbelieving heart. Let them know that all the treasures of grace are lodged in Jesus Christ for the use of poor, needy sinners, and that he is full of love as well as power, turns no beggar from his gate, but receives all comers kindly, loves to bless them, and bestows all his blessings free. Here you must hoist the gospel flag, and magnify the Savior supremely. Speak it with a full mouth, that his blood can wash away the foulest stains, and his grace subdue the stoutest corruptions. Entreat the people to seek his grace, to seek it directly, to seek it diligently, to seek it constantly; and acquaint them that all who thus seek shall assuredly find the salvation of God.

THE DYING THIEF.

Do not misuse the example of the dying thief!
Now is the accepted time; do not put it off till

to-morrow. Putting it off till to-morrow is resolving to serve the devil to-day. If there is one who says, "I will repent to-morrow," he means to say, "I will serve the devil to day." It is awful for a person to resolve to be religious in a certain time to come; for that is deliberately saying he will serve sin till then. Now is the accepted time. Here is a man in a dungeon. "Escape; there is the door ajar; it only wants a little touch, and you can escape." "No; I'll wait till to-morrow." When he looks, some one has come and put a stone against the door. "Escape now." "No; I will wait till to-morrow." There is a second block, and to-morrow there is a third block, and so on till the door is fastened up and he can not get out. Here is a man in chains. "Break those chains." "No; I will wait till to-morrow." He is diseased, and gets weaker and weaker every day, and each day an enemy comes and rivets those chains faster, and yet he says, "It will be easier to-morrow." But when to-morrow comes, he is weaker, and those chains are riveted tighter than ever.

A SHARER WITH CHRIST.

It is a sweet, joyful thing to be a sharer with Christ in anything. All enjoyments in which he is not are bitter to the soul that loves him, and all sufferings with him are sweet. The worst things of Christ are more truly delightful than the best things of the world; his afflictions are sweeter than their pleasures, his "reproach" more

glorious than their honors and more rich than their treasures, as Moses accounted them. Love delights in likeness and communion, not only in things otherwise pleasant, but in the hardest and harshest things, which have not anything in them desirable but only that likeness. So that this thought is very sweet to a heart possessed with this love. What does the world by its hatred and persecutions and revilings for the sake of Christ, but make me more like him, give me a greater share with him in that which he did so willingly undergo for me? "When he was sought for to be made a king," as St. Bernard remarks, "he escaped; but, when he was brought to the cross, he freely yielded himself." And shall I shrink and creep back from what he calls me to suffer for his sake? Yea, even all my other troubles and sufferings I will desire to have stamped thus, with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.—*Archbishop Leighton.*

The greatest life is that which has been the most useful, and has been able to perform its allotted task cheerfully and well.

Plant me where thou wilt in thy garden, and let me grow where thou wilt. Thou wilt not let me fail of my highest end. The barley must suffer much from man. First, it is cast into the earth, that it may decay. Then, when it is grown up

and ripe, it is cut and mown down. Then it is crushed and pressed. Just such a martyr is linen or flax. It is plucked, steeped in water, beaten, heckled, spun, woven into linen, which again is torn and cut; afterward it is used to bind up wounds, then it becomes lint, is laid under the pressing machines in the paper-mill, and at last cut into bits to be used for writing. Thus man is prepared in God's furnace, to be known and read of all men as his own child.—*Luther.*

LITTLE THINGS IN RELIGIOUS LIFE.

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act or mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not the waters of the river "great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences; little foibles, little indulgences of self and flesh; little acts of indolence, of indecision or cowardice; little equivocations or aberrations from high integrity; little bits of worldliness or gayety; little indifferences to the feelings or wishes of others; little outbreaks of temper and crossness, or selfishness or vanity,—the avoidance of such little things as these goes far to make up at least

the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions or private dealings or family arrangements; to the little words and tones; little benevolences or forbearances or tendernesses; little self denials, self-restraints and self-thoughtfulness; little plans of quiet kindness and thoughtful consideration for others; punctuality and method and true aim in the ordering of each day,—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward, which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.

THE STANDING MIRACLE.

The power of the gospel to create anew has been its standing miracle in all the Christian ages. It is its own most divine authentication. Celsus was right, looking from his own point of view. No mere culture can change the *nature* of man. It can only cover over, civilize and adorn. But those in whom sin has become a second nature are the very persons in whom the gospel has wrought its most wondrous transformations, from Paul and Augustine down to the Wesleyan revivals of the last century, and the most remarkable con-

versions of to-day. In the progress of the Christian ages a great many sects have arisen, with controversies without end. But in all sects, and in all forms of belief, so far as the gospel has done its work, it has been one and the same—the miracles begun in Palestine continued down all the centuries, changing not the morals and manners only, but the very nature of sinful men. The gospel may be obscured; men may alienate its vital truths and put their own notions in their place; but, so far as it is the gospel, it works the old miracles over again. Measures may differ; Christian forms may differ. The revival system may be worked here, and a more staid liturgical system may be worked there; men, according to taste and education, may run into Methodism here, into High Church there, into Broad Church somewhere else; the real Christian work is one and the same—to bring out of the chaos of human nature a new creation in Christ Jesus; anything that fails of this, has not Christ in it, and is not the gospel.

Men are less likely to repent when they are in the middle passage, between hot and cold, than if they were in the worst extremes of sin.

He lives long who lives well; and time mispent is not lived, but lost.—*Fuller*.

Every man, however wise, requires the advice of some sagacious friend in the affairs of life—*Plautus*.

We mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes.—*Alcott.*

The only amaranthine flower on earth is virtue; the only lasting treasure, truth.—*Cowper.*

There are two things which ought never to excite a man's anger—first, those which he can help; and, second, those which he can not help.

Our happiness is not dependent upon circumstances, but on the heart. There is many a rich grumbler, sour and full of wretchedness; and many a poor saint whose very breath is an exhilaration. If the heart is kept right, there needs be no fear that the life will be aught else than joyful.

Let us not look for all good in the same man. The strength of one may be wanting in another, who, however, will have compensating excellence. It is intended by Providence that man shall make up the human fullness by the average of their powers, and not that each one shall be perfect in the possession of all good qualities.

There are blind Samsons still in the world. They are blind spiritually, because they have forgotten God, and refused to listen to his commandments and to obey his laws. They have set up a throne, and are fighting against revelation

with their puny efforts to overthrow what has for centuries been planted deep down in the human soul.

The sweetest, grandest grace of the Christian life is that of love—the love that thinks no evil and is kind. Every day the heart is appealed to for an exercise of this charity that suffereth long. As the disciple of Jesus has himself been forgiven, so must he forgive. The slightest grudge against any one destroys this chiefest grace and liberty of the soul. The gospel reaches down to the lowest lost sinner upon the face of the earth, and has the power to make him a king and priest unto God, and to set him in a heavenly place. There is no limit to the down-getting and lifting arm of Christ. The church is not a select circle of the immaculate, but a home where the outcast may come in. It is not a palace, with gate attendants and challenging sentinels along the entrance-ways, holding off at arm's length the stranger; but rather a hospital, where the broken-hearted may be healed, and where all the weary and troubled may find rest and take counsel together.

THE BIBLE PROVING ITSELF.

One of the most convincing proofs of the divine origin of the Scripture is found in the perfect unity of its various writers, living in different centuries, and writing under circumstances and influences very unlike. Its various books bear testimony to one another. They bespeak the same

origin. They lead to the same result. Each individual writer, as he appears or disappears, points to some one who has gone before, or prophesies of some one yet to come. Successive ages are linked together; hand joins in hand; and all stand or fall together. The biography, the history, the prophecy, the devotion, are all true or all false. If Elijah never lived, what sense is there to the prophecy of Malachi? How can it reach backward to the great reformer of Israel? How can it reach forward to the great forerunner of our Lord? If Noah, Daniel and Job were myths, then Ezekiel's praise is fabulous; but if they really lived, and served their generation by the will of God, then his words carry conviction over seventeen hundred years, and touch matters of infinite importance. If Isaiah saw, with his own eyes, the hosts of Sennacherib struck down without the walls of Jerusalem, then the books of Kings and Chronicles, in which the event is recorded, are true and trustworthy. David commemorates, in sacred verse, the varied history of the Jews, as recorded in the Pentateuch. If Moses is false, David can not be true. Josiah finds the long-neglected Book of the Law, and bows before it as the Word of God, and all his people with him. The whole nation is deceived, or else that Book of the Law is genuine and authentic. Jonah tells of the impulsive, but temporary repentance of the Ninevites; and Nahum confirms his words by recording their final and

subsequent destruction. If Ezra and Nehemiah really rebuilt the temple, then Haggai and Zechariah really prophesied. The sermon delivered on that occasion, within the rising walls, indorsed all the miracles of Egypt, and enumerated the provocations of the people and the forbearance of God. If the text be false, the sermon can not be true. All hang together. If Moses is false in prose, David is false in poetry. If Jeremiah never wrote, Daniel's prayer is an absurdity. You have either a succession of holy, trustworthy, divinely chosen and divinely taught men, each delivering, it is true, his own independent testimony, but making himself responsible, also, for what had been "written aforetime"; or you have the blind leading the blind, and all falling into the ditch! And how can this blindness be supposed, when their mighty words are mingled with their mighty works? The question is not, simply, the historians and seers and psalmists and prophets believed in one another; but that God wrought with them, and confirmed their word with signs following. It is not that you have Moses standing alone, and demanding credence to the word he speaks; but you have Joshua, also, who bade the sun stand still; David, who was the man after God's own heart; Elijah, who was taken to heaven in a whirlwind; Isaiah, who saw Christ's day; Daniel, who was delivered from a lion's den,—all uniting in their testimony to his truth, making his writings the text of their sermons, the burdens of their

prayers, the keynote of their songs, and the guide of their lives.—*Occident.*

JOY IN GOD.

McCheyne, in a sermon on the text, "We joy in God through our Lord Jesus Christ," says: "This is the third heaven of the believer's privilege." There are flowers which always turn their faces to the sun; the storm may make them droop for a little, but still they point to the source of their life. So should the believer, whether his sky be clear or overcast, ever look toward his God. Who can tell the holy joy which is thus poured into his cup? When he goes forth to his morning toil, the sunlight of the divine countenance is shed over all his path. And when he comes home from the fatigues of the day, it is to dwell in calm delight on the sum of God's mercies. "If I should count them, they are more than can be numbered." The attributes of God are all joy to the believer. He can rejoice in God's omniscience. To know that all my sins are known to him, brings assurance that the Savior he provides meets all my need. As the sick man is glad when the physician perfectly understands his disease, so I am glad God knows all the corruptions of my heart, because he will perfect his strength in my weakness, so that as my day, my strength will be. To the unregenerate, the almightiness of God should be terrible. They may profess to be filled with admiration of

Jehovah's power as they gaze upon the foaming cataract, or listen to his thunder rending the heavens; they watch the sun's eclipse with no thought of the time when the sun shall be darkened and the moon shall not give her light; but what doleful cries of terror and despair would fill the air if they saw the almightiness of Jehovah ready to be let loose upon them? if they could but see that the same hand which balances the earth upon nothing—the hand that wields the thunderbolt and darkens the sun—is pledged to destroy every unchristian soul. Wrath is terrible in proportion to the might of the being who is angry. You smile at the harmless anger of a child; you would tremble at the rage of a lion. "The wrath of the king is terrible." What must it be to fall into the hands of the living God? Who can tell the dreadfulness of being trodden in the wine-press, of the fierceness of the wrath of an Almighty God? But the believer exults in the thought of abiding under the shadow of the Almighty. "I will say of Jehovah, he is my refuge and my fortress—my God; in him I trust." To the Christless, the justice of God is terrible; and they endeavor to conceal it under representations of a leniency which looks with compassion on their sins, or a majesty which overlooks them. God himself has declared that he will by no means clear the guilty, and that heaven and earth will pass away sooner than one jot or tittle of his law shall be annulled. Yet the believer rejoices in the jus-

tice of God, because, in Christ, he is made the righteousness of God. The heavens are not clean in his sight; but, in Christ, the believer is clean every whit. The sum of the reason that the believer joys in God, is that God is love. He rejoices in God's past love. It is an everlasting love which chose him, called him, sought him, saved him, when he was an enemy, a sinner, a child of wrath. He rejoices in God's *present* love, abiding under the beams of his reconciled countenance. There is an inexpressible joy in the thought of being accepted in the Beloved, and that God has all the glory of our salvation; that his honor shines most illustriously in the salvation of sinners. This acceptance can not be forfeited. He who has begun the work will finish it. The believer rejoices in the future and unchanging love of God. If his love is so precious to us here that oftentimes the wilderness blossoms as the rose, what will it be when he brings us home, and his fullness of love flows out to us unhindered? But, after all, we can only say of it, "It passeth knowledge," and eternity will only make this more evident.

"That the trial of your faith, being more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—
1 Peter i. 7.

In the preceding verse we are told of the joy and comfort that believers have in Christ, though, for a

season, they are often in heaviness, through manifold temptations and trials. The reason that they are called to endure these temptations is assigned in the words: "That the trial of your faith, being more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Gold is tried that it may be ascertained that it is genuine, and not some baser metal, as well as that all alloy may be separated from it, and nothing but the pure metal remain. Hence, it has a greater value. The process is an important one, as the article which is tried is esteemed of much value in the concerns of the world. But the trial of faith is vastly more important and more precious, inasmuch as a true faith is infinitely more valuable than gold. It interests the believer in the "unsearchable riches of Christ." It puts him in the possession of the "true riches," which satisfy all the wants of the immortal soul, while gold can only procure some perishable things, which satisfy our temporal wants. Gold is tried by fire—a severe process; faith is tried by reproaches, afflictions and persecutions for Christ's sake. These are hard for flesh and blood to endure. Hence, it is called a "fiery trial," especially when unusually severe. It is a trial made up of "manifold temptations" or trials—temptations from sin within and sin without, from the world, from Satan. To continue steadfast in the faith, in spite of afflictions, reproaches and persecutions, while the believer

knows that by forsaking Christ he could avoid them, is a proof that he is influenced by an unfeigned love to Christ, and that he is sustained by a hope and a confidence in God to which the world is a stranger. Meanwhile the believer's faith is purified; and he is trained to exercise patience, meekness, long-suffering, forgiveness and submission to the will of his Heavenly Father. It would never do for the believer's faith to yield him "praise, honor and glory" in this world. He is still in the flesh. It would cherish a spirit of pride and self-righteousness. It would be destructive of that humility and spirituality of mind which is a necessary preparation for enjoying God either on earth or in heaven. And it would soon bring a load of reproach on the profession of religion which would sink it to the earth. Worldly-minded men would crowd into the church for the sake of the praise and honor. Not what will please God, but what will please men, would soon become the question. But "at the appearing of Christ," when the believer shall be like him, for he shall see him as he is, no danger can arise from that praise, honor and glory which result from the trial of his faith. The commendation which Christ will bestow on his people on that day will appear to them undeserved, such will be their humility, and so far will they be from arrogating any praise or honor to themselves. They will say, "When did we do these good things for which thou givest us credit? Assuredly we looked for no such ap-

plause. Our utmost hope was that we would gain admittance into heaven through the great mercy of God."

THE EARNEST USE OF LIFE.

Let us think how little of life we use thoroughly, how little we really live our life, how seldom we are in the humor to carry out life's great and solemn purposes, how we let its opportunities fly by us like thistledown on the wind. Why are we not always denying ourselves, taking up the cross and following Christ? Why are we not always on the watch for every occasion in which a word may be said, or a deed done, or a thought thought, that shall be a protest for Christ, in this vain and sinful world? Why is God's love but a wintry gleam, and never a steady summer, in our soul? Think, for instance, of such a thing as prayer. What a wonderful and beautiful thing it is? To kneel—an atom in creation—at the throne of the Almighty; to be able to feel sure that the least throb, as well as the great spasms, is perfectly appreciated, felt, understood, sympathized with, by that awful, yet loving being! And yet how wintry our hearts are in our prayers! how seldom they burst into cheerful praises! how constantly the sky above us seems pale and heavy and dull and impenetrable, and our hearts beneath abiding in their winter sleep! Or, if a snowdrop here and there wanders out, and now and then a pinched primrose, there are not flowers enough to fashion into even the poorest garland.

Elevating and ennobling is the thought that the saints of all ages constitute one fold under the divine Shepherd.

A RULING SIN.

There are many sins which have this absorbing character; whose property it is ever to encroach more and more on the moral and spiritual life, not as yet possessed by them, never content till they have reared their trophies on the wreck and ruin of every noble faculty and power. All sins, perhaps, have more or less this character; yet we may signalize two or three concerning which it is eminently true. Vanity is a sin. This may seem to us often a little worse than a harmless foible; yet physicians will tell you that there is no sin which sends more to the madhouse than does this; and how many through it shall have missed the crown of life, only the last day shall declare. The love of money is another such sin, growing by what it feeds on; and ever claiming to exercise a wider, a fiercer, a more relentless tyranny and dominion in the soul where it rules as lord; ever resenting more and more freedom of action, any generosity in dealing, any open-handedness in giving, any bowels of compassion shown on the part of him who meant indeed to allow this sin, but did not intend at first that it should bear away his heart or life as sole and absolute and tyrannous lord. The lust of the flesh, indulged and allowed, proves oftentimes another such sin; it has a fearful tendency to become such. What a workshop of unholy, impure

fancies will the heart of man be who has given himself over to the spirit of uncleanness! "Keep thy servant from presumptuous sins, lest they get dominion over me."—*Trench.*

Trust in God.—He that taketh his own cares upon himself loadeth himself in vain with an unnecessary burden. I will cast my cares on God. He hath bidden me. They can not burden him.—*Bishop Hall.*

Sin; what is it? It is not an abstract thing, floating, none can say where, and for which no one is accountable. It is not a crotchet, a phantom of the imagination; but a personal matter. It is not infirmity; it is not weakness; nor is it a mere moral vacuity of mind, which consists simply in the want of holiness. It is not calamity; it is not suffering. There is no wickedness in the freezing elements, even though they stiffen contending armies on the battle-field; nor is there wickedness in the empoisoned atmosphere, when plague and famine are commissioned to perform their work of death. Sin is a state of mind which deviates from the law which God has given for the regulation of human conduct, and it is actual deviation from that law. It is disobedience; it is transgression; it is impiety; it is wrong-feeling and wrong-doing; it is crime. It is that alone which God hates and forbids, because it is that alone which is in its own nature hateful, and can be forbidden. It is that one thing in his wide

universe for which he punishes, because there is nothing else which deserves his righteous displeasure. Whatever suffering exists in this, or in the future state, which would not have existed had man never fallen, visits our race in the form of *penalty*. That curse upon the ground and that painful toil are death. That corroding solicitude, those losses and that poverty, are death. Those heart-rending bereavements, that pensive solicitude and those bitter tears, are death. Those days of weariness and those nights of grief; those disappointed hopes and cruel fears; that self-suspicion, that shame, that gloom and terror of conscience, are death. That couch of pain, that debility and restlessness, that worn and pallid face, that fading eye, that palsied arm, that cold forehead and fluttering heart, that deep-drawn sigh—what are these but death? That last farewell to earth, and to the sun that lightens and cheers it, and all its loved inhabitants and joys; that “king of terrors” reigning in dread supremacy over the alarmed and agitated mind; that crushing of this earthly tabernacle—that is death. That pale and lifeless form, its beauty fled, its freshness gone; all hurried from the life of the living and covered up in the sepulcher—that is death. Ask me *what it is?* It is God’s messenger sent to execute the penalty of his law. Ask me why it comes in such terrific forms to man, when to other and inferior orders of existence it is divested of these terrors? It is because “the sting of death is sin.” Ask

me where it is? It is on the land and on the ocean; it is in the crowded city and in the quiet cottage; it is above us, around us, beneath us; it is far off and near; it is everywhere where there is sin. Death writes his name on the stormy tempest; breathes amid the devouring conflagration; goes hand in hand with grim famine, and unfurls his banner amid clashing helmets and garments rolled in blood. It even impregnates the cloud; it comes in the dew; it steals upon us in the zephyr; it flows in every stream; it grows on every blade of corn; its knock is heard in every beating pulse. Yet, are all these but the *pageantry* of death—the foreshadowing of the evils which follow in his train when he comes to enact the full recompense of sin and execute its curse. There is a death that never dies; a grave so deep as to be the dark abode of a deathless, yet ever-agonizing, ever-dying, immortality. That fearful plunge into the world of everlasting retribution; that soul separated by sin from God—God its author, God its life and blessedness—where he that made it will not have mercy on it, and he that formed it will show it no favor—this is death. That last sentence: “Depart, ye cursed!” This is the death the sinner fears, but can not escape, and can not endure; it consummates his woe. He is henceforth an exile from heaven, and shut up in hell. His existence is a curse, and ten thousand times could he wish that he had never been born. That gloom, that hopelessness, that sense

of abandonment and desolation; that lost and bewildered mind, now petrified with fear, now infuriate with malignity, and now fluttering in wild derangement and infuriate despair—oh, this is the death that will never die! And that wrath of God, that fearful wrath, so emphatically, yet figuratively, set forth by the undying worm and that flame that never shall be quenched—this is death eternal and without reprieve. That abode of the lost, that dismal, everlasting world of sin and sorrow and despair—this death, the “second death,” death unmeasured and without end.—*Rev. Dr. Spring.*

TRIAL.

No man is a man till tried—till he has passed the ordeal, through deep waters and scorching fires. A man surrounded with comforts, friends and relatives, food and raiment—whose barns are filled with plenty, and whose presses gush out with new wine; who eats to the full, sits and reads, strolls about, takes his ease and pleasure, smokes his pipe, chews his *cud*—is *he* a man? Far from it. A man is not a man till he is proved—has passed the ordeal, drank the bitter cup, risen above life's conflicts, mounted the billow's wave. Was Joseph a man in very deed until he was cast into the pit, torn away from the bewitching tempter, leaving his garments behind? till he groaned in the prison-house? Was Moses a man till he passed the fiery ordeal? Was Daniel a man till he was

cast into the lions' den? Was Paul truly a man till he suffered perils by sea and land, and received forty stripes save one? No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. Let a man be forsaken of all, as was Job—swing loose on faith, on God, and retain his integrity, rising triumphantly—is he not a man? Who besides?

GUARD YOUR CONVERSATION.

If you say anything about a neighbor or friend, or even a stranger, say nothing ill. It is a Christian and brotherly charity to suppress knowledge of evil of one another, unless our higher public duty compels us to bear accusing witness; and if it be true charity to keep our knowledge of such evils to ourselves, much more should we refuse to spread evil report of another. Discreditable as the fact is, it is by far the commonest tendency to suppress the good we know of our neighbors and friends. We act in this matter as though we felt that, by pushing our fellows up or forward, we are jealous of commendation, unless we get the larger share. Social conversation, as known to every observer, is largely made up of what is best understood by the term scandal. It would be difficult to find a talkative group of either sex who could spend an hour together without evil speech of somebody. "Blessed are the peacemakers" is not the maxim by which we are chiefly governed

in our treatment of personalities. Better a thousand times stand or sit dumb than to open your lips ever so eloquently in the disparagement of others. What we should do in this, as in all other human relations, is to practice the Golden Rule. If we do unto others as we would that others should do unto us, we shall be exceedingly careful not to volunteer ill words about them. Where other than a good word is to be spoken, let it be spoken to the person concerned, that he may know your motive is not idle, cowardly and sinister, and that he may have a chance to defend himself.

NEGLECTING SALVATION.

Most of the calamities of life are caused by simple neglect. By neglect of education, children grow up in ignorance. By neglect, a farm grows up to weeds and briars; by neglect, a house goes to decay; by neglect of sowing, a man will have no harvest; by neglect of reaping, the harvest will rot in the field. No worldly interest can prosper where there is neglect, and may it not be so in religion? There is nothing in earthly affairs that is valuable, that will not be ruined if it is not attended to; and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, that he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer, his farm will produce a harvest, or that

because he is not an adulterer, therefore his merchandise will take care of itself. Salvation would be worth nothing if it cost no effort; and there will be no salvation where no effort is put forth.

Hope is the last lingering light of the human heart. It shines when every other is put out. Extinguish it, and the gloom of affliction becomes the very blackness of darkness—cheerless and impenetrable.

The most holy men are always the most humble men; none so humble on earth as those that live highest in heaven.

Many seem to entertain the notion that religion does not enter into all the acts of life: but that it is something which exists distinct from them. In this they are guilty of a gross and pernicious error. The design of Christianity is not to withdraw men from the honorable walks and avocations of life; but to reach and benefit them in all circumstances. It does not necessarily change men's outward relations. It gives new views concerning them, and makes every incumbent duty, although primarily of a worldly character, in a sense, a religious one, as much as prayer, praise and attending upon the service of the sanctuary. Religion becomes so blended with the Christian's worldly pursuits, that by faithfully attending to them he discharges a part of his obligations to God. He is allowed to undertake nothing upon which he can not con-

sistently invoke the divine blessing ; and there is, in fact, no time or place in which he can lay aside his religion. Christianity is not thus accommodating. In accordance with this principle, that Christianity is inseparable from life, it imparts a higher tone and an increased earnestness and activity to all duties. Nothing scarcely can be more foreign to the spirit of true godliness than sloth and inactivity. The injunction of the wise man many centuries ago, "Whatsoever thy hand findeth to do, do it with thy might," is in perfect accordance with the teachings of the Bible. Who ever carried out the spirit of this injunction better than Paul, Luther, Howard, or our Savior himself, whose life was one of almost ceaseless activity?

He who puts a Bible into the hands of a child gives it more than a kingdom ; for it gives a key to the kingdom of heaven.

He who waits to do a great good at once will seldom do any good at all.

Gratitude is the music of the heart when its chords are swept by kindness.

Be gentle, genteel, genuine and generous.

Hate sin as you would a poisonous snake.

Foul words and foul thoughts make a foul soul.

Man is not born to solve the problem of the

universe; but to find out what he has to do, and to restrain himself within the limits of his comprehension.

The fewer the thoughtless words spoken, the less regret.

Beauty is a quality of the heart. It is more than skin deep.

When other people are fretful, do you be merciful and patient.

Do you want true peace with men? Make your peace with God.

The boy who uses vulgar words will be shunned by all right-minded boys.

Speak to living ears as you will wish you had spoken when they are dead.

Kick a barking dog and he will bark the more. Never notice him, and he will shut up.

LESSON ILLUSTRATIONS.

Praise in the heart. Lord, my voice by nature is harsh and untunable, and it is vain to lavish any art to better it. Can my singing of psalms be pleasing to thy ears, which is unpleasant to my own? Yet, though I can not chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow, yea, rather

croak with the raven, than be altogether silent. Hadst thou given me a better voice, I would have praised thee with a better voice; now, what my music wants in sweetness, let it have in sense—singing praises with my understanding. Yea, Lord, create in me a new heart, therein to make melody; and I will be contented with my old voice until, in thy due time, being admitted into the choir of heaven, I have another, more harmonious, bestowed on me.—*T. Fuller.*

THINGS TO THINK.

Great things are not accomplished by idle dreams, but by years of patient study.

They that do nothing are in the readiest way to do that which is worse than nothing.

Be happy if you can, but do not despise those who are otherwise, for you know not their troubles.

Every person has two educations—one which he receives from others, and one more important, which he gives himself.

It many times falls out that we deem ourselves much deceived by others because we first deceive ourselves.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

If you are going to do a good thing, do it now; if you are going to do a mean thing, wait till to-morrow.

Faith is not in man as he is, but in what he may

become; not as he has shown himself, but as he may show himself; in that man as we see him now has power to rise above his bestial passions, to become self-controlled, noble and humane.

GOD'S WAYS BEST.

God's ways are always best,
 Though oftentimes they may lead
 Through gloomy wilderness,
 Where feet may tire and bleed—
 'Neath scorching sands and burning sky,
 No cooling streams or palm trees nigh,
 By hunger oft and thirst sore pressed:
 And yet God's ways are always best.

God's ways are always best,
 If he but with us go,
 No fear shall dare molest,
 No care for envious foe.
 Clear streams shall from the hard rock gush,
 Sweet oases midst the hot sands blush,
 Soft winds at eve shall soothe our rest:
 And so God's ways are always best.

God's ways are always best,
 Even though through death's dark sea,
 Whose waters never rest,
 The Father leadeth me.
 His hand the rough waves shall divide,
 'Till we have reached the "other side,"
 And safe within his sheltering breast:
 And so God's ways are always best.

"Let us draw near with a true heart" (Heb. x. 22). God hears no more than the heart speaks; and if the heart be dumb, God will certainly be deaf.

When you build character, find a firm foundation—Jesus; then build with strong material.—*Truth.*

DO NOT LOSE FAITH.

Above all things, let us never lose faith in God. It is the saddest consequence of financial disasters, that those who suffer by them sometimes make shipwreck of their faith. They exaggerate their troubles to that extent that their private loss or misfortune seems like a public calamity; and because they suffer some petty personal inconvenience or privation, they think that all the foundations of the earth are out of course. Because a few clouds gather in the sky, the whole firmament is darkened, and they think that the stars have fallen from heaven. O foolish man, lift up your eyes, and behold the clouds flee away, and the stars will soon be seen shining clearly and serenely in the heavens. These passing clouds are but for a moment, and they may be most blessed in our experience if they bring us nearer to the only true source of light—nearer to God.

PREACHERS AND HEARERS.

A celebrated pianist is reported to have said: "If I stop practice for one day, I notice it in my playing; if I stop two days, my friends notice it; if I stop three days, the public notices it." What practice is to the musician's playing, prayer and meditation on God's Word are to the Christian's life. If you neglect private prayer, reading the

Bible and meditation one day, you will be able to notice it in your social life and public duties; if for a longer time, others will notice it. You will find more perplexity in the practical questions of life; you will bear your crosses less patiently; your conversation will carry with it less of that heavenly aroma taken on only before the mercy-seat in communion with God. No other proficiency or culture can take the place of closet culture and proficiency in pouring out your soul in prayer alone with God.

If you neglect divine worship, depend upon it, there is no such thing as maintaining a steady, uniform Christian growth. Some persons live as if the whole art of keeping a pure conscience were in finding out reasons to justify absence from the means of grace. You ought rather to feel as the musician feels about his practice, that every time you miss you suffer serious loss. Public worship breaks the wearing routine of life, surrounds you with holy sympathies and encouragements and refreshes your whole inner man. The candid hearing of the preached word makes you feel anew the solidity of the foundations of the faith, calls you back from many a tendency into which your daily contact with the world was turning you, points out the beginning of habits, causes you so to review many of your transactions that you never repeat them again, leads you to correct your secret motives and purposes, lifts up your sinking hopes and sheds the light of heaven

into your souls, brings a holy, rectifying influence over your whole life, which touches and retouches it almost imperceptibly, but at just such points as to keep it in proper balance. The corrections may not be noticed, but the corrected life is.

These are privileges which private devotion can partially, but only partially, replace; but when on mere pretext you deprive yourself of them, you also unfit your mind to attain the compensating benefits of private devotion. You may have a conceit that it is not damaging you to miss public worship, that your home devotions and reading profit you as much; but it is a mistake. It is damaging you, and if you do not see it, others will. You will lose in your sympathy with the church, in your interest in worship and in the balance of your Christian character. You may be better informed than the preacher, more experienced than the leader; but, if you are, you can take up his theme and make more out of it for yourself than he will make out of it for you. Yet his choice of theme, his way of thinking and speaking, will suggest the idea which you will follow out to your soul's comfort and edification. If you are truly devout, the Holy Spirit will always apply some word in a way that will give you a new key to the treasure-house of the divine fullness, and it may be a word from the weakest member of the church.

When you think business is too pressing to allow you time for devotion, or for attending

prayer-meeting, remember, while you may gain a little trade, business gains can not make up spiritual losses. You may think your week's labors leave you too tired to attend divine service; but the weekly work which robs you of the energy and disposition to worship God on the Sabbath is too great a strain; you can not stand it. Physical rest, with your mind still drudging over your business, is not real Sabbath-keeping. Nor does it give you the relaxation you need. As a business man, you need that complete diversion from your daily affairs, and as a Christian you need that entire withdrawal from worldly concerns, which devout worship brings; and you can not deprive yourself of it and not feel the effects in jaded energies, declining spirituality, and before long in a swerving life. It is true spiritually, physically and economically, that "they who wait on the Lord renew their strength."

To individual faithfulness, and to the energy of the private conscience, God has committed the real history and progress of mankind.

All have some benefit by Christ, and some have all benefits.

The world's threatenings should drive us to God's promises.

Death is as the foreshadowing of life. We die that we may die no more.—*Hooker*.

Write legibly and speak distinctly; but always care more for what you write and speak than for how.

Leisure, liberty and will to enjoy spiritual things are three great favors.

The Master's loving eye doth see
Each earnest effort in his name,
Though shrouded in obscurity,
And all unknown to worldly fame.
Upon each brow his hand shall set
A glittering, fadeless coronet;
Then who would faint, or fear, or stay,
From harvest toil? "Go, work to-day!"

If you would be a translator, you must know two languages. If you would be a novelist, and truly paint low life, you must not only know that whereof you write, but your readers as well, putting yourself in their place, and looking from their standpoint. How could our Savior be what he is to us if he had not taken our human nature?

Nothing is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong; but it perishes. You say it is pleasure; well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal; that alone which goes out of self into God lasts forever.

The Christian walk or life is a prolonged profession of religion. The same deep sincerity and

earnest consecration involved in true faith, and in assuming the vows of open discipleship, should characterize the whole course of church-members. "As ye have received the Lord Jesus Christ, so walk ye in him."

There are hundreds of good people who can not tell the difference between prejudice and principle. They will contend and deny themselves for one as well as the other; and their grief over the giving up of an obsolete notion, will be as deep as that with which they contemplate the sacrifice of an article of faith.

You can not be happy but as God makes you holy.

Falsehood always endeavors to copy the mien and attitude of truth.

A tongue that delights to give good cheer is an inestimable blessing; but a tongue that tattles is worse than live coals in the hand.

Press on! press on! nor doubt, nor fear,
From age to age this voice shall cheer;
Whate'er may die and be forgot,
Work done for God, it dieth not.

Go straight on, and don't mind enemies. If they get in your way, walk around them, regardless of their spite. A celebrated man, who was surrounded by enemies, used to remark: "They are sparks which, if you not blow, will go out of

themselves." "Live down prejudice," was the Iron Duke's motto. Let this be your feeling whilst endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire—open the way for more abuse. Let the poor fellows talk; there will be a reaction if you do but perform your duty, and hundreds who were once alienated from you will flock to you and acknowledge their error.

Death is like a postman, who knocks alike at the door of the rich and poor, and brings to this man wedding cards and to his neighbor a funeral envelope; to one, the pleasant news that his richly-laden vessel has arrived in port, and to another tidings of disaster and bankruptcy.

That it is easier to be good when life is all brightness, we admit; but it is possible to be better when the light is overshadowed, and we reach out through the thick darkness for His loving, guiding hand. The reward is not promised to those who find life easiest or pleasantest; but to "him that overcometh!" And the strength to overcome may be ours for the asking.

To the unconverted soul adversity is likely to be an unfavorable experience; for, when the sunshine is withdrawn, the unstable goodness evoked by its warmth must vanish away. But to the child of God this must not, can not, be. Faith is commanded to look beyond the cloud, and see

that "the sun is still shining." The consciousness of God's love and care and sympathy can outweigh the present trial; can and will outweigh all trials, if we hold fast to it.

When we speak of obedience, we should always speak of faith first. Faith is the first and fundamental act of obedience. Faith is the mainspring of obedience.

Palaces and pyramids are reared by laying one brick, or block, at a time; and the kingdom of Christ is enlarged by individual conversions.

ADVICE TO YOUNG WIVES.

The young wife should remember that she has chosen her own lot in life—she has connected it with that of her husband; and if, by the decree of an all-wise Providence, he becomes embarrassed, it is her duty to aid him by kindness, not to mutter or oppress him by her ill temper. Upon the male sex the task of providing the means of subsistence is, in civilized society, almost exclusively imposed; and, consequently, when they become distressed, and have not wherewithal to provide for their partners, they suffer doubly. They have not only their own privations to regret, but yours also; and the world's frown and the world's—oftentimes unjust—censure fall exclusively upon the husband. The wife can hide herself from the world; but the husband must face its pride, its perversity. May

all young wives be permanently prosperous; but for their own sakes, and for the honor of womanhood, we admonish them not to let adversity, should it unfortunately lay its iron hand upon them, induce them to depart from that affectionate conduct, in word or deed, which they owe to their husbands; and conduct themselves in such a manner as to do away with the truth of the old proverb: "When poverty comes in at the door, love flies out at the window."

Short as life is, we strangely desire each period of it abbreviated. The child longs to be full-grown. The youth at school wishes for the day when he will assume the duties of manhood. The man of business lives in hope of the time when he shall retire. It is marvelous how men waste the present moments. I have heard of a *fool* lighting his cigar with a bank-note of some value. The *sane* man committed greater unwisdom than that—he wasted the precious moments of a whole summer in doing nothing but iniquity.

He that has no love of God, no large spiritual affections, no share in the unsearchable riches of Christ, no sympathies with his brethren, is, in fact, "wretched and miserable and poor and blind and naked," and shall find out one day that he is so, however now he may say: "I am rich and increased in goods, and have need of nothing." He only is truly rich who is rich toward God,

who is rich in God, who has made the Eternal and the Unchangeable the object of his desires and his efforts. He in God possesses all things, though in this world he were a beggar; and for him to die will not be to quit, but to go to, his riches.

A year of pleasure passes like a fleeting breeze; but a moment of sorrow seems an age of pain.

TEMPTATION.

Temptation comes to every one. Where there is responsibility, there is freedom of choice, freedom to choose between good and evil. Daily, in all that relates to life and well-being, this choice must be made, and by every one on his personal responsibility. However much we may be dependent on others, or may accept their judgment, the final choice is our own, and the responsibility of the decision rests upon ourselves. So close is the relation of all the successive steps of life, that every choice, more or less, involves character and destiny. The danger of temptation is therefore continuous and exceedingly great, always greater than we can know; for we can not see its full bearing upon ourselves, or its full character in the sight of God. The power of temptation over us is in proportion to the hold that evil has upon us. Our sins of ignorance and thoughtlessness are largely due to a previous wrong course of life. And the direct temptation of which we are conscious of our weakness to resist, is chiefly in our

sympathy with the evil, and our unwillingness to endure the suffering which the choice of right may involve. Christ could say, "The prince of this world cometh, and hath nothing in me," but we can not say it. When the evil one speaks to us, he is answered from within. When he knocks, there is a hand ready to open the door. There is need, therefore, for the daily and devout use of the petition taught us by the Master: "Lead us not into temptation, but deliver us from evil."

Temptation is needful and may be helpful to us. It keeps the moral faculty in exercise, and thereby makes it strong. We are not forewarned of the time of trial; our temptations are not labeled with their proper names; Satan does not tell us his character and the results of following him, but presents evil as good, and sin as pleasant and profitable. There is need, therefore, of the constant exercise of a good conscience as to the moral character of what is presented. Such action of the conscience involves the study of the Word of God, that we may know his will, constant observation of results, and prayer for divine guidance. Paul exercised himself to have always a conscience void of offense toward God and man. They who do this, by reason of use, have their senses sharpened to discern both good and evil. To such God gives the knowledge of his will in all wisdom and spiritual discernment, and life grows into the completeness of Christ.

Temptation is also needful as a test of char-

acter. The genuineness of faith is known by trial. Abraham was tried, and was thenceforth known as faithful. Christ was tempted, not once only at the beginning of his ministry, but at every successive period of his life, with increasing malignity and intensity, until the hour of the power of darkness came. Thus he is a tried stone as the foundation for our faith—a Savior tempted to the utmost, yet without sin, and therefore worthy of our confidence as one able to save us.

Temptations that are known are not the most to be feared. More to be guarded against are the unknown dangers which can be avoided only by constant watchfulness. In the ordinary course of life there are decisions to be made daily as to our secular interests, our social enjoyments and personal habits—decisions to be made not so much by careful judgment in the particular case, as by the force of fixed principles and habits, upon which personal character and ultimate results as really rest as in the strictly spiritual affairs. The temptation of Christ began with his personal comfort, and Satan approaches us in like ways, concealing his purpose; and under the most plausible suggestions, and seemingly the best motives, endeavors to secure the committal of the soul to sin. It is by the separation of the daily life from the spiritual that so many have been led to ruin. Their lives become dual. In the church and formal religious duty they endeavor to be conscientious and faithful, but they lead another life

under the maxims of trade. By the customs of business and society, and the demand of growing sinful habits, in which they do not exercise spiritual discernment or seek divine wisdom, they order their life, until at last they stand before the community that trusted them as hypocrites and criminals. When not aware of it, they stood in the crisis of life, and made the fatal choice without a thought of the issue involved.

Christ gave us the secret of meeting temptation in his own example: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The soul is nourished into righteousness by the Word of God. We live by faith—the faith that believes God as revealed in Christ, and trusts him absolutely. By faith the saints of old gained the victory, choosing God even with afflictions, and waiting for his promise. By faith Christ triumphed over temptation. And when we live by the faith of the Son of God, we live in Christ, and are guided and safely kept by him unto salvation. They walk safely who are led by the hand of Christ.

The Bible very positively proclaims "judgment to come" and "wrath to come," but not probation to come.—*Rev. W. B. McKee.*

What a pity it is that parents and teachers are not more anxious to mend the *heart* than furnish the *head* of their children and pupils.—*Ella V. Cabeen.*

Those who are firm in their purpose to obey God will not lack for divine aid.—*W. C. Himmegar.*

St. John observes: "Even the world itself could not contain the books that could be written on the subject of infinite love and infinite wisdom displayed in man's redemption and salvation."—*Mrs. Violetta Knight.*

Afflictions.—When God afflicteth us with sufferings, we ought to afflict ourselves, to humble ourselves for sin; smarting times are good repenting times, and worldly sorrow should get the company of godly sorrow.—*William Jackman.*

Heed how thou livest. Do no act by day
Which from the night shall drive thy peace away.
In months of sun so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good, so shall there be
Another and a happier life for thee.

In teaching, prepare for difficulties, meet them with a brave heart, love labor, scorn ease, and expect success, and the joy of triumph will compensate for all trials and toils.—*Coe Boyd.*

Christian faith is the perfection of human reason, and therefore essential to the highest forms of human culture. No institution of higher education can attain the highest ideal excellence in which the Christian faith is not exalted as supreme, its truth not asserted and defended and enforced

with a fervent and devoted zeal; in which Christ is not honored as the inspirer of man's best affections, the model of man's highest excellence, and the master of all human duties.—*President Porter, of Yale College.*

Oh, be a man! and let proud Reason tread
In triumph on each rebel passion's head!

Holiness and happiness are twin sisters. We may, for the sake of explanation, speak of one as older and as introducing the other; but really they are born at the same time, and grow side by side. Blessed are the undefiled in the way, or, in other words, "happy are the holy who walk in the law of the Lord."—*Francis C. Mounfort, D. D., Cincinnati, O.*

A want of occupation is not rest;
A mind quite vacant is a mind distressed.

ABSTRACT CHRISTIANITY USELESS.

It is well to remember that abstract Christianity is neither useful nor beautiful. The value of it is only seen when it becomes a habit of living. The most shapely and beautiful garment loses its symmetry and beauty when it is cast off and laid upon a couch or hung upon a peg. Let it be put on by its owner, and you at once perceive its comeliness. Something like this is true of the religion of Christ. It is not meant to be judged or criticised apart from the lives of men. But when the robe of Christ's righteousness is put on and worn, its beauty is re-

vealed to all beholders.—*Rev. Robert White, Steubenville, O.*

The Sabbath-school is that department in the Church of Christ in which the word of Christ is taught for the purpose of bringing souls to Christ and building up souls in Christ.—*Guy Dudgeon.*

MAN DEFINED.

An animal with two legs and without wings and feathers.—*Plato.*

A tool-making animal.—*Franklin.*

A cultivating animal.—*Walker.*

A poetical animal.—*Hazlitt.*

An animal that makes bargains.—*Adam Smith.*

An animal that cooks his food.—*Dr. Johnson.*

An animal that wears clothes.—*Joseph Cassell.*

If you accost men in public places, or at their homes, on religious themes, study adroitness and use good common sense.—*Rev. James S. Boyd, Minneapolis, Minn.*

A living, lovable Christian is the best reply to infidelity—the most powerful argument for the gospel.—*Rev. David Hargest, Mechanicstown, O.*

The world is not to be reformed or elevated into holiness. It has to be converted.—*John Hall, D.D.*

If you would not have affliction visit you twice, listen at once to what it teaches.—*Rev. A. L. Knox, Hoopston, Ill.*

Temperance is the lawful gratification of a natural appetite.—*John B. Gough.*

DRINK.

O Drink! that red-eyed monster Drink!
 How from the very name I shrink!
 More grief, more sorrow it has wrought
 Than all the battles ever fought.
 The wanderer, the thief, the knave,
 The gallows, the untimely grave,
 The cheerless hearth, the pining wife,
 And want, that direst ill of life,
 And all the fates from which we shrink
 Are centered in that one name—Drink!

To blaspheme is to speak of one in a reproachful and calumnious manner.—*James Telfer.*

A seal is the visible sign of an invisible grace. A seal is an institution of which it is the design to signify the blessings promised in the covenant, and to give an assurance of them to those by whom its terms have been fulfilled.—*Rev. Isaac T. Whittemore.*

The day of judgment will be to the saints the great coronation day.—*Rev. J. B. Dickey.*

Christ is possessed of kingly prerogatives—to make laws, to seal pardons.—*Wm. Kellogg.*

Though the Lord visits for every sin, yet will he, in a special manner, make inquisition for blood.—*Adam Sarbaugh.*

Faith signifies believing the Word of God. It relates to some word spoken or to some promise made by him, and it expresses the belief which a person who hears it has of its being true. He assents to it, relies upon it, and acts accordingly. We are to believe all that the Word of God declares; but faith, as connected with salvation, chiefly relates to the divine testimony or record of God concerning Jesus Christ. And this is the record that God hath given to us—eternal life, and this life in his Son.—*Richard Scarlett.*

Truth is a living power from heaven
Which grasps the promise God has given;
A trust that can not be o'erthrown,
Securely fixed on Christ alone.

Faith lends its realizing light;
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye.

—*Mrs. Emma K. Mims.*

Distraction hinders devotion. "That ye may attend upon the Lord without distraction." Distraction in hearing is when the mind is tossed with vain thoughts and diverted from the business in hand.—*Oliver Seaton.*

Death to the saints shall be an usher to bring them into the presence of the King of glory. Faith gives a title to glory. Death gives the possession. Death is a part of a believer's inventory. Death is yours.—*S. Patterson, D. D.*

Perseverance is the master impulse of the firmest souls, the discipline of the noblest virtues, and the guaranty of acquisitions the most invigorating in their use, and inestimable in their worth.—*Miss Myra L. Dunlap.*

Could we with ink the ocean fill,
Were the whole earth a parchment made,
Were every single stick a quill,
And every man a scribe by trade;
To write the love of God to man
Would drain the ocean dry;
Nor would the scroll contain the plan,
Though stretched from sky to sky.

What is baptism but a declaration of our misery by sin, our need of Christ, and a badge of our belonging to him.—*W. D. Paden.*

Giant Grim or bloody man seem to be apposite names for that inward foe, unbelief.—*Miss Alda Michael.*

Faith is reliance upon the sacrificial death of Christ for salvation and everlasting life. It is the act of the heart by which we heartily welcome him into our souls. Faith is the primal grace. Faith is the cardinal grace. By holiness we are made like Christ; by faith we are made one with Christ; and being in Christ, we have peace.—*Elihu Noble.*

The same word in the Hebrew (*cassal*) signifies both confidence and folly. An impenitent sin-

ner's confidence is folly; how confident were the foolish virgins.—*George Yant.*

God's determination to save all who repent is as inflexible as his resolution to destroy all the impenitent.—*Rev. R. K. Campbell.*

Discontent is the echo of unbelief.—*John H. S. Trainor.*

The minister must be able not only to instruct the simple and illiterate, but also to contend with the wise and learned, whether as infidels they oppose revelation in general, or as heretics they impugn any of its doctrines.—*John K. Swcency.*

Theology literally signifies a discourse concerning God—the general system of truth contained in the Scriptures; the science which treats of God, his nature, his attributes, his counsels, his works and his dispensations toward the human race.

Didactic theology states and explains the several doctrines of religion, and points out the proofs.

Polemic theology treats of the controversies in regard to the doctrines, precepts and institutions of religion.

Pure faith is an act of the mind by which it assents to certain facts or propositions upon the authority of testimony without having any other

evidence of their truth.—*Charles C. Beatty, D. D., Steubenville, O.*

SOURCES OF THEOLOGY, REASON AND REVELATION.

Reason signifies the intellectual and moral faculties of man exercised without any supernatural assistance in the investigation of religion. Revelation signifies information supernaturally communicated. It comprehends the discovery of truths which lie beyond the reach of reason, and the clearer understanding of those truths of which reason, because of its present corrupt condition, could form no distinct conception.—*John W. Scott, D. D., Steubenville, O.*

When we call a writing genuine, we mean that it is really the composition of the person whom it claims as its author. When we call it authentic, we mean that its contents are true—that it possesses authority to command belief.—*Wm. Boyd.*

A surety is a person who goes security for another that he will perform something which the other is bound to do; that is, in case of failure, will perform it for him. The title, as given to our Savior, implies that he came under an obligation to fulfill the condition of the covenant for his people. He undertook to yield the obedience which they owed to the law, and to make satisfaction to divine justice for their sins. A surety for a bankrupt—for that is our condition—is one who engages to satisfy his

creditors by paying his debts. When Christ is called the surety of the New Covenant, it means that he undertook to discharge the debt which sinners owed to the law and justice of God—the debt of obedience and the debt of suffering.—*Rev. Josias Stevenson, Greensburg, Pa.*

It is important to settle the meaning of terms, because, when they are left vague and indeterminate, both parties may dispute with great vehemence, and seem to hold the most opposite creeds, while in reality there is no difference of sentiment.—*Dr. J. C. Warner, Congress, O.*

Zeal is the pursuit of anything with passionate ardor. Religious zeal is a compound affection, made up of love and anger—love to God and anger against sin—innate, inborn, native, natural.

There is a native light in every man, discovering to him the first lines of duty in the common notions of good and evil.—*Rev. Gilman A. Whitmore.*

Practical theology states and explains the duties which are enforced upon us by divine revelation.

God hath appointed his Son to obey the law in our room and stead. In his life he has fulfilled the righteousness of the law, or the obedience which it requires, as our substitute. In his death he offered himself a sacrifice, and

made atonement for the sins of the people.—*Rev. Franklin Eddy.*

Knowledge implies intelligence, or the capacity and furnishment of the mind. Wisdom implies ability and aptness of the mind to appropriate its stores to practical purposes. True religion is obedience to the laws of God from a proper motive.—*Moses Thompson.*

The man who understands the truth and does not obey is a sinner. The man who professes to be influenced by the Spirit, while he does not obey it by a life of labor for human good, is an enthusiast.—*J. R. W. Sloane, D. D.*

By a mean is intended that which, as an instrument, conduces to the attainment of an end; and by means of grace are meant all those institutions of God in the use of which man seeks and usually obtains divine grace.—*Hermon Davis.*

The term repent indicates a change of mind with a view to a change of conduct. Regret or sorrow is only one of the ingredients of repentance. Evangelical repentance is an entire revolution of the principles and practice of the heart and life.—*Bertram Gruber.*

Vicarious punishment is suffering judicially inflicted on condition of the exemption of the actual offender. It derives its character from its

being judicially substituted for the punishment of the real transgressor, with a view to his pardon. Christ saves us from the penalty of the law by vicariously suffering that penalty in his own person.—*Mrs. S. C. Benedum.*

The justice of God is that perfection of the divine nature from which arises the absolute rectitude of his moral government. Two elements in his moral government display this attribute—remunerative justice, by which he distributes rewards to all who comply with the conditions of the gospel, and retributive or punitive justice. He can not and will not let sin go unpunished.—*David Aughey, Riensz, Miss.*

The laws of nature are the particular modes in which the Deity exerts his power, which, being uniform, are accounted natural, while any deviation from them is pronounced miraculous.—*Caroline Johnston, Eddyville, Iowa.*

Conscience is that faculty which perceives right and wrong in actions, approves or disapproves them, anticipates their consequences under the moral administration of God, and is thus either the cause of peace or of disquietude of mind.—*Rev. S. Conn, D. D.*

Doctrine is something that is taught. Applied to religion, it is something that God teaches.—*Joseph Shipps.*

Pride is increased by ignorance; those assume the most who know the least.—*Gay*.

NO SCOLDING.

If you wish to make your family and neighbors happy—if you would see calmness and evenness of temper developed in your children—if you would lighten the cares and smooth the path of the companion of your bosom—do not irritate, or scold, or be in a passion, when your humor is crossed; but remember that others have hearts as well as yourself, and let the sunshine of Christian meekness and gentleness always beam from your eye. How happy will be the circle of such in such a case! Aye, this Christian temper is about the only requisite to make the fireside happy—places which husband and children will regret to leave, and be glad to return to. Then let the husband be indulgent to the annoyances of his ever-working and often overworked wife; and let the wife always meet him with smiles when he comes home perplexed with the cares of business. And let both be forbearing under their mutual imperfections, and homes will be more as God intended them to be.—*Maud Reid*.

Frugality is a condition of thrift. The Bible exhorts to this when it says, "Be thou diligent to know the state of thy flocks, and look well to thy herds, for riches are not forever." Frugality means we must live within our income.

The margin between income and expenditure is sacred ground, and must not be transgressed except in case of stern necessity. No matter how small our wages, we should plan to save some part of it. Have a thorough knowledge of your affairs; leave nothing at loose ends; be exact in every business transaction. The chief source of quarrel in the business world is what is termed an "understanding," ending commonly in a misunderstanding. It is not ungenerous or ignoble to insist on a full, straight, net bargain, and it falls in with the thrifty habit. Then, again, the habit of keeping a strict account of personal expenses down to the penny has great educational power. Keep such a book; tabulate its items at the close of the year—so much for necessaries, so much for luxuries, so much for worse than luxuries—and listen to what it reports to you. Thrift should be practiced, not merely that you may be kept from poverty, nor even for the ease it brings, but because it lies near to all the virtues, and antagonizes all the vices? It makes soil and atmosphere for all healthy growths. It favors a full manhood; works against the very faults it seems to invite. Richard Cobden says: "The building of all the houses, mills, bridges, ships, and the accomplishment of all other great works that have rendered men civilized and happy, has been done by the savers, the thrifty; and those who have wasted their resources have always been their slaves. It has been the law of Nature and Providence that it should be

so." Debt is the secret foe of thrift, as vice and idleness are its open enemies. It may sometimes be wise for one to put himself under a heavy debt, as for an education, or for land, or for a home; but the debt habit is the twin brother of poverty. It should be regarded as an insidious enemy, and likely to destroy our self-respect and sense of independence. Archdeacon Farrar has just said: "Better live on bread and water than go in debt." The exhortation of the Scriptures is: "Owe no man anything."—*Rev. John F. Boyd.*

Energy will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged animal a man without it.—*Goethe.*

ESTABLISHED IN THE FAITH.

The Apostle Paul, writing to the Colossians, exhorts them to be "established in the faith" (Col. ii. 7). Faith here means that which is to be believed—the gospel as the testimony of God to be received by faith, the teachings of Scripture, the doctrines taught in the Word of God, and especially that which pertains to the scheme of redemption, the way of salvation through Jesus Christ. The apostles taught men the gospel; they made them acquainted with the way of life; and whatever pertains to the gospel as God's method of saving sinners, taught in the Scriptures, and revealed to us for our belief, is included in the

faith. The faith is the gospel, with all its doctrines and all its duties—what we are to believe and what we are to practice; and to be established in the faith is to be established in the belief of it as true, and in the practice of it as right.

The faith is the gospel. This reveals to us Jesus Christ, and offers him to us. We need him; we are to receive him by faith and trust in him; and in this faith and confidence in Christ we are to be established. He is able and willing to save; he changes not; he is the same yesterday, to-day and forever; and as we are united to him, so let our faith in him be established and firm. This constancy of faith we are taught in the gospel.

As the gospel is the faith, the gospel is to be believed with all its teachings, whether we can understand them or not. We can believe, on the testimony of God, what we can not understand; we can receive as true the doctrines as well as the precepts of the Bible, though we can not comprehend them, because God has taught them in his Word, and we can be established in the belief of them. The Colossians were to be established in the faith which they had been taught, and as it had been taught them, whether they understood it all or not. The faith in which they were to be established was what had been taught them, and they were to be established in it because God had revealed it to them. So he has revealed to us the faith in his Word, and we are to be established in it. This faith has been taught us; we can read it

for ourselves in the Scriptures; and it is still to be taught us, and to be taught by us. It must be taught in our families, taught in the pulpit, taught in Sabbath-schools and Bible-classes; and of all these means of instruction we must avail ourselves and have our children avail themselves of them, that we and they may be established in the faith—established in the old faith—the faith once delivered to the saints—as we were taught in our infancy—as we learned it in our catechism and in our Bible and in the Sabbath-school.

We ought to abound in it, and not be afraid of the faith; for that is to be afraid of the gospel. But abound in it. Abound in the study of it—abound in our acquaintance with it—abound in our belief of it—abound in our practice of it, in every sense and in every way we are to abound in the faith. It should dwell in us richly and control us. We are to sustain it at home, spread it abroad, teach it, preach it, live it, love it, and fill the world with it. To abound in the faith will make us good, useful, happy; it will fill us with love, joy, gratitude, and with songs of praise. The more we abound in the faith, the more happy, the more thankful, and the more useful we will be.

The prejudices of ignorance are more easily removed than the prejudices of interest—the first are all blindly adopted, the second willfully preferred.

If a minister is willing to live among a people unwilling to furnish a living when they are able, he is fostering the spirit of meanness among them, and not heeding the Bible motto: "The laborer is worthy of his hire."

SPEAK KINDLY TO THY WIFE.

Speak kindly to thy wife ;
 She knows enough of sorrow ;
 Oh ! seek not from each petty ill
 An angry word to borrow.
 For in her heart there's treasured love,
 Oh ! prize its golden worth ;
 One gentle word, one smile of thine,
 Can ever call it forth.

When thou art harsh and stern and cold,
 And from thine own dear home,
 The sunshine of domestic love
 In sorrow seeks to roam ;
 Upon her heart thy cold words fall
 And chill love's tender life ;
 Then oh ! amidst thy trials all,
 Speak kindly to thy wife.

Speak softly, kindly, to thy wife ;
 She may have left a home
 Of cherished love, and to thine own
 But scarce a year have come ;
 Though five or ten have told the time,
 And thou hast shared its strife,
 Whene'er thy footsteps homeward turn,
 Speak kindly to thy wife.

Speak kindly, gently, to thy wife ;
 She may be growing old,
 And soon ye both may garnered lie
 In shadows of the mold.

Speak gently ; she has loving words
 To soothe the cares of life ;
 Oh ! then, when trials 'round thee cling,
 Speak kindly to thy wife.

—*Miss Ella V. Cabeen, Aledo, Ill.*

You turn the gospel upside down when you tell a wicked person to get quit of his wickedness first by his own effort, in order that thereby he may obtain the favor of God.—*Henry G. Comingo, D. D.*

A light is from the household gone—
 A voice we loved is stilled ;
 A chair is vacant at the hearth,
 Which never can be filled.
 They call him dead, but oh ! we know
 He dwells where living waters flow.

Faith and obedience are inseparable in the life of a Christian, just as in a web warp and woof are inseparable.

LIFE.

Forenoon and afternoon and night !
 Forenoon and afternoon and night !
 Forenoon and— What ?
 The empty song repeats itself. No more ?
 Yea, that is life. Make this forenoon sublime,
 This afternoon a psalm, this night a prayer,
 And time is conquered, and thy crown is won.

—*Miss Ella Whittemore.*

What the world calls virtue is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the blood of the Redeemer's cross, and in the power of his resurrection.—*F. W. Robertson.*

There is no right faith in believing what is true unless we believe it because it is true.—*W. P. Breed, D. D.*

SIGNS OF A SPIRITUAL DECLINE.

1. When you are averse to religious conversation, or the company of heavenly-minded Christians.

2. When, from preference, and without necessity, you absent yourself from religious service.

3. When you are more concerned about pacifying conscience than honoring Christ in performing duty.

4. When you are more afraid of being counted overstrict than of dishonoring Christ.

5. When you trifle with temptation, or think lightly of sin.

6. When the faults of others are more a matter of censorious conversation than of secret grief and prayer.

7. When you are impatient and unforgiving toward the faults of others.

8. When you confess, but do not forsake, sin; and when you acknowledge, but still neglect, duty.

9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

10. When you shrink from self-examination.

11. When the sorrows and cares of the world follow you farther into the Sabbath, than the

savor and sanctity of the Sabbath follow you into the week.

12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest, or the opinions of your neighbors.

13. When you associate with men of the world without solicitude about doing good, or fear of having your spiritual life injured.—*Miss L. J. Ewing.*

The grass withereth and the flower fadeth, but the word of the Lord abideth forever.

It is a fearful thing when a man and all his hopes die together. "But the righteous hath hope in his death."

To Adam paradise was a home; to the good among his descendants home is a paradise.—*Julius Hare.*

Humility and meekness escape many a blow, always keeping peace within, and often without, too.—*Rev. W. B. McKee.*

The Christian life is not hearing nor knowing, but *doing*.—*Rev. S. L. Dickey.*

FRETTING.

One fretter can destroy the peace of a family, can disturb the harmony of a neighborhood, bring confusion into a church, unsettle the councils and hinder the legislation of nations. He who fears is

never the one who mends, who heals, who repairs evils; more, he discourages, enfeebles and too often disables those around him, who, but for the gloom and depression of his company, would do good work and keep up brave cheer. The effect upon a sensitive person of the mere neighborhood of a fretter is indescribable. It is to the soul what a cold, icy mist is to the body—more chilling than the bitterest storm. And when the fretter is one who is beloved, whose nearness of relation to us makes his fretting at the weather seem like a personal reproach to us, then the misery of it becomes insupportable. Most men call fretting a minor fault—a foible and not a vice. There is no vice except drunkenness which can so utterly destroy the peace and happiness of a home.—*Miss Nin De Lashmet, Princeton, Ind.*

Don't fret. It only adds to your burden. To work hard is very well; but to work hard and worry, too, is more than human nature can bear.—*Mrs. Nannie A. Brown, Hackett City, Ark.*

Stop that worry and fret. If it is a sin, take it to the foot of the cross and cast it off there. If it is an offense against a neighbor, or a nearer friend, go and make manly or womanly acknowledgment and restitution. If it is a slander, or other injury, meet it courageously, so far as need be, and then rise above it and live it down. If it is loss of property, the result is probably only the change of a figure in the inventory, and is mostly

a thing of the imagination, so far as practical life is concerned; but if it is more serious than that, then come down to the new level without flinching or grumbling, and you will find as much sunshine and as many stars below as above. If it is physical depression, diet, crash towels, sleep and employment equal to the strength will drive it away. If it is bereavement, that is the lot of every mortal, —a part of the agreement in assuming the relations which bring the delights of home and love. Never pity nor sympathize with yourself—keep those emotions to soothe the sorrows of others. Expended on yourself, they speedily turn to vinegar and gall. To nine out of ten of those who read this, we are justified in saying: How silly to permit that trifle to destroy your peace of mind, and cast gloom over your household. Stop that worry and fret. Meet the inevitable ills of life courageously and manfully.—*Mrs. Violetta R. Knight, Cameron, Texas.*

It is the absence of love to Christ, not its fullness, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren.—*Mrs. Sallie Frierson Paden, Cameron, Texas.*

Is it any wonder that, when we stagger at any promise of God through unbelief, we do not receive it? Not that faith merits the answer, or in any way earns it, or works it out; but God has made believing a condition of receiving, and the

giver has a sovereign right to choose his own terms of gift.—*Rev. Samuel Hart.*

The truth is, whether a given excellence is a virtue or a grace, depends altogether on its relation to Jesus Christ. If practiced without reference to him, it is but a virtue; if practiced with reference to him, it is a grace.

Experience of the past teaches us that man does not a good work, but an evil work, who endeavors to force his formed opinions upon the formed opinions of others. All we can do is to set before men who differ from us the principles on which we form our opinions, and let them judge upon the premises.—*J. C. Pepper.*

It is books that teach us to define our pleasures when young, and which, having so taught us, enable us to recall them with satisfaction when old.—*Leigh Hunt.*

He who has not a good memory should never take upon him the trade of lying.—*Montague.*

Malice drinks one-half of its own poison.—*Seneca.*

When in reading we meet with any maxim that may be of use, we should take it for our own, and make an immediate application of it, as we would the advice of a friend whom we have purposely consulted.—*Colton.*

Pecuniary sacrifice is an essential element in the religion of Jesus Christ.

Whilst we must not mistake emotion for conversion, there is no conversion without emotion.

MISSION HYMN.

"Go ye into all the world, and preach the gospel to every creature. . . Lo, I am with you alway, even unto the end of the world."

"Lord, I can not, can not, go;
There are lions in the way."

"Grace to conquer I'll bestow,
And be with thee every day."

"Lord, thy prophets they have slain,
And thine altars trodden down."

"In my service loss is gain;
Fear not though the world should frown."

"Lord, a little child am I—
Helpless, ignorant and blind."

"Trust in me, and then wilt thou
Strength and light and wisdom find."

"Lord, I go at thy command,
To the nations with thy word."

"I'll be with thee to the end,
And will be thy great reward."

LIVONIA, Washington Co., Ind., *February 12, 1867.*

If we can not make men sober by law, we can at least stop making men drunk by law.—*Miss Norma Pepper, Aledo, Ill.*

One of the most important rules of the science of manners is an absolute silence in regard to yourself.—*David H. Aughey, Rienzi, Miss.*

Worshiper and Worship. — Acceptance with God lies at the *foundation* of all religion; for there must be an *accepted worshiper* before there can be acceptable worship. — *H. Bonar.*

The passions are a numerous crowd,
Imperious, positive and loud.
Curb these licentious sons of strife;
Hence chiefly rise the storms of life.
If they grow mutinous and rave,
They are thy master, thou their slave.

POWER IN THE HEART.

The zeal that God excites within us is often the means of effecting the purpose which we desire. After all, God does not give conversion to eloquence, but to heart. The power in the hand of God's Spirit for conversions is heart coming into contact with heart. This is God's battle-ax and weapon of war in this crusade. He is pleased to use the yearnings, longings and sympathies of Christian men as the means of compelling the careless to think, constraining the hardened to feel and driving the unbelieving to consider. I have little confidence in elaborate speech and polished sentences as the means of reaching men's hearts; but I have great faith in that simple-minded Christian woman who must have souls converted, or she will weep her eyes out over them, and in that humble Christian who prays day and night in secret, and then avails himself of every opportunity to address a loving

word to sinners. The emotion we feel and the affection we bear are the most powerful implements of soul-winning. God the Holy Ghost usually breaks hard hearts by tender expostulations.—*Spurgeon*.

Every moderate drinker could abandon the cup, if he would; every inebriate would, if he could.

Faultlessness is conceivable, being merely the negation of evil. But perfection is positive—the attainment of all conceivable excellence.

Conceit is usually seen during our first investigations after knowledge; but time and accurate research teach us that, not only is our comprehension limited, but also knowledge itself is so imperfect as not to warrant vanity.—*David Aughey, Amsterdam, O.*

Mutual Forbearance.—The home will be kept in a turmoil where there is no toleration of each other's errors, no lenity shown to failings, no meek submission to injuries, no soft answer to turn away wrath. If you lay a single stick of wood in the grate and apply fire to it, it will go out; put on another, and they will burn; a half a dozen, and you will have a blaze. There are other fires subject to the same conditions. If one member of a family gets into a passion, and is let alone, he will cool down, and possibly become ashamed and repent. But oppose tem-

per to temper, pile on the fuel, draw in others of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will enwrap them all in its burning heat.

Christ's Human Nature.—I, God be praised, have learned out of the Holy Scriptures, and by experience in my trials, temptations and fierce combats with the devil, that this article of Christ's humanity is most sure and certain.—*Martin Luther.*

The Holy Spirit is the immediate author of all truth, of all holiness, of all consolation, of all authority, and of all efficiency in the children of God individually, and in the church collectively.

If a man is free and exalted in proportion as he is governed by enlightened reason and a pure conscience, so is he supremely blessed who cheerfully submits to be governed by the infinite reason and holiness of God.

Every human being is connected with God's world by a thousand ties, and can not live a single day without doing good or evil.

True faith makes the sinner humble, active and self-denying; false faith leaves men proud, indolent and selfish.

The man who goes about to humble himself, and to amend after a fall into sin, before he looks

to Christ, only gets hardness into his heart, and attempts to purge away sin by sin. Nothing must stand between the sinner and the Savior.

Take a full view of Christ—of his love and of his power—and then tell yourself: All this Christ is mine—all his work, all his Spirit, all himself; and that for the whole of my remaining pilgrimage, even until I see him as he is.

We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.

The love which does not lead to labor will soon die out; and the thankfulness which does not embody itself in sacrifices is already changing to ingratitude.

He who can suppress a moment's anger may prevent a day of sorrow.

To absent ourselves from the throne of grace because of unfitness, is to make it a throne of merit; but to plead the merits of Jesus Christ as the only ground of thy propitiation, is always to find a seat of mercy.

A country pastor in an exchange complains that his salary is not paid promptly, and that, instead of getting a respectable sum at stated times, it is doled out to him in small sums long after it is due.

Certainly he is not training his people in business habits. No pastor does his duty who does not insist upon being paid according to the rules of business, at regular periods.

Better than gold is a peaceful home,
Where all the fireside charities come;
The shrine of love, and the heaven of life,
Hallowed by mother, sister or wife.
However humble the home may be,
Or tried by sorrow with Heaven's decree;
The blessings that never were bought or sold,
And center there, are better than gold.

The sorrows of believers are better than the joys of sinners.

How little light suffices for the really sincere, and how vast the light the insincere are capable of rejecting.

Speak kindly in the morning—it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night—for it may be that before dawn some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.

Women would do well to remember—nor can the truth be impressed upon them at too early an age—that all the brilliant accomplishments, all the solid information, all the learning in the world, are nothing worth in comparison of a patient, cheerful temper, and an affection for, and perseverance in,

the moral and domestic duties of life. Home ought to be the temple of a virtuous female. She may leave it occasionally, and be happy amid the beautiful fruits and flowers of the world; but let her, like the bee, gather honey from them all, and let that honey be reserved for her own dwelling, be it a palace or a cottage.—*Miss Hattie L. Webster, Seaton, Ill.*

FROWNS AND SMILES.

Frowns and scowls and angry words
 Are like flocks of unclean birds;
 Peace and love fly far away,
 When they gather round our way;
 Hateful, foolish things are they.

Sunny smiles and gentle words
 Are like lovely, singing birds;
 Ah! they make the saddest gay,
 When their wings o'erspread our way;
 Winter blooms as bright as May.

“The horse that frets is the horse that sweats” is an old saying of horsemen, and it is just as true of men as of horses. The man that allows himself to become irritated at every little thing that goes amiss in his business, or in the ordinary affairs of life, is a man that, as a rule, will accomplish little and wear out early. He is a man for whom bile and dyspepsia have a peculiar affinity, and for whom children have a particular aversion. He is a man with a perpetual thorn in the flesh, which pricks and wounds at the slightest movement—a man for whom life has little pleasure and the future small hope.—*Miss Glennie Z. Noble.*

A wise man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen.—*Rev. John A. Brown, Arvilla, Dakota.*

THE NEW BIRTH.

When the blessed Savior said, "Ye must be born again," he obviously meant just what he said, and not something he did not say. We have been born once—born of our earthly parents—and now we must be born again, or we can not see the kingdom of God. The way in which we are born again is very simple, and the Lord states it in language that can not be misunderstood, when he says: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Whosoever believeth, then, has eternal life, and whosoever has eternal life surely sees and enters the kingdom of God; so that whosoever believeth is born again. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God *loved* and *gave*, and we *believe* and *have*, and this is all of it, in order to attain life and experience the new birth. To the same effect we read: "As many as received him [Christ], to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of

God." "Whosoever believeth that Jesus is the Christ, is born of God." "Ye are all the children of God by faith in Christ Jesus." "Therefore, if any man be in Christ, he is a new creature." He is born again.—*James H. Brookes, D. D., St. Louis, Mo.*

From fear and anxious care, my soul, refrain,
Cast all thy grievous burdens on the Lord;
And he with arm almighty shall sustain,
And comfort thee according to his word.

Beautiful faces are those that wear
The charm of a happy spirit there;
It matters nothing if dark or fair.

If God gives us ability according to our work,
we should give him work according to our ability.

WOMAN.

Not she with traitorous kiss her Savior stung;
Not she denied him with unholy tongue;
She, while apostles shrank, could dangers brave—
Last at the cross, and earliest at the grave.

—*Eaton Stannard Barret.*

BE ON TIME.

In all your engagements, duties and pleasures, at home, in the shop or store, be up to time, prompt to the appointed hour. The want of this causes many a heartache. The whole day is often spoiled by our being ten minutes' late in getting up and dressing in the morning. This makes us late at worship, late at breakfast, late at our duties;

awakens the just displeasure of our parents, makes us dissatisfied with ourselves, and prepares the way for disagreeable feelings generally the whole day long. Tardiness is a terrible curse—greater a thousandfold than poverty, or even sickness. On the other hand, the habit of promptness gives us time for work and time for play; it wins the approval of those we love, and opens a perpetual spring of satisfaction in our own hearts.—*Gertrude Evangeline Aughey.*

God may put off to-morrow those who put him off to-day.

A church-member much given to dancing will seldom add a feather's weight to the spiritual power of a church. It is one of those things which we are compelled to class, with Paul, as not expedient. It does not edify. There is nothing in it to build up or brace a moral nature.—*Dr. J. W. Hough.*

Christians, if you be poor in this world, be rich in faith; if you be rich in this world, be poor in spirit.

The cross gives us much to say.—*Rutherford.*

Tendency to Drunkenness.—No person can possibly know whether there is in him the tendency to inebriety until it is stimulated into development. No person can possibly even have this development except by the use of alcohol. The man who

totally abstains is safe, even though the tendency to inebriety may lurk within him—the fearful legacy of an ancestor. The man who drinks, no matter how cautiously or moderately, may wake up this devil within him which no human power can control. Health and safety are on the side of abstinence, while danger, disease and premature death are in the pathway of the habitual drinker.—*Dr. John Knox Aughey.*

The habit of dissipating every serious thought by a succession of agreeable sensations is as fatal to happiness as to virtue; for when amusement is uniformly substituted for objects of moral and mental interest, we lose all that elevates our enjoyment above the scale of childish pleasures.—*Henry Spence, Jefferson, O.*

Blessed be the chastisements, however bitter, which purify the heart for Jesus. Love never gives one blow too many or too hard.

PREACHING WITH THE PREACHER.

Our doctrine of unconscious and undesigning influence shows how it is that the preaching of Christ is so often unfruitful, and especially in times of spiritual coldness. It is not because truth ceases to be truth, nor, of necessity, because it is preached in a less vivid manner, but because there are so many influences preaching against the preacher. He is one, the people are many. His attempt to convince and persuade is

a voluntary influence; their lives, on the other hand, and especially the lives of those who profess what is better, are so many unconscious influences, ever streaming forth upon the people, and back and forth between each other.

He preaches the truth, and they, with one consent, are preaching the truth down; and how can he prevail against so many, and by a kind of influence so unequal?

When the people of God are glowing with spiritual devotion to him, and love to men, the case is different. Then they are all preaching with the preacher, and making an atmosphere of warmth for his words to fall in. Great is the company of them that publish the truth; proportionately great is its power. Shall I say more? Have you not already felt, my brethren, the application to which I would bring you? We do not exonerate ourselves; we do not claim to be nearer to God or holier than you; but ah! you do not know how easy it is to make a winter about us, or how cold it feels.—*Rev. Dr. Bushnell.*

When we pray to be helped, we should pray for the improvement of the faculty that will enable us to help ourselves. It is not a new use of conscience, judgment, imagination, we need, but a better use of them.

Faith spans the space between the real world of sense and the more real world of hidden life; so that a man, standing on the solid ground, may

close his eyes to sense, and fall at the feet of the Unseen, and worship in the felt presence of the Invisible.—*Rev. J. C. Gillam.*

To the Rumsellers.—You have a license, you say. Yes, you have a license, and that is your plea. I adjure you to keep it, lock it among your jewels, guard it as the apple of your eye; and when you die, and are laid in your coffins, be sure that the precious document is placed between your cold and clammy fingers, so that, when you are called upon to confront your victims before God, you may be ready to file in your pleas for justification, and boldly lay down your licenses on the bar of the Judge. Yes, my friends, you keep them. You will want your licenses, signed by the County Commissioners and indorsed by the Judge.

Every temptation is great or small, according as the man is.—*Jeremy Taylor.*

Christian work is something more than furnishing food and raiment and shelter. It is also teaching men of God, of Christ, of heaven, of sin, of love, of justice, of brotherhood.

When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayer should be the rule of your life; every petition to God is a precept to man. Look not, therefore, upon your prayers as a short method

of duty and salvation only, but as a perpetual motion of duty. By what we require of God we see what he requires of us.

SCRIPTURAL RIDDLE.

Come and commiserate

One who was blind,

Helpless and desolate,

Void of a mind ;

Guileless, deceiving,

Though unbelieving,

Free from all sin ;

By mortals adored,

Still ignored,

The world I was in.

King Ptolemy's, Cæsar's,

And Tiglath Pileser's

Birthdays are shown ;

Wise men, astrologers,

All are acknowledgers

Mine is unknown.

I ne'er had a father,

Or mother ; or rather,

(If I had either,)

Of them was neither

Alive at my birth.

Lodged in a palace,

Hunted by malice,

I did not inherit

By lineage or merit

A spot on the earth.

Nursed among pagans, no one baptized me ;

A sponsor I had who never catechized me ;

She gave me the name to her heart that was dearest ;

She gave me the place to her bosom was nearest ;

But one look of kindness

She cast on me never,

Nor a word in my blindness
 I heard from her ever.
 Compassed by dangers,
 By foemen and strangers ;
 Nothing could harm me ;
 Naught could alarm me ;
 I saved, I destroyed,
 Yet I nothing enjoyed ;
 Kept a crown for a prince,
 But had none of my own ;
 Filled the place of a king,
 But ne'er sat on a throne ;
 Rescued a warrior,
 Baffled a plot,
 Was what I seemed not,
 Seemed what I was not,
 Devoted to slaughter,
 A price on my head,
 A king's lovely daughter
 Watched by my bed.

Though gently she dressed me, fainting with fear,
 She never caressed me, nor wiped off a tear ;
 Never moistened my lips, though parching and dry ;
 Cared not I should live, feared not I should die.

'Twas royalty nursed me,
 Wretched and poor ;
 'Twas royalty cursed me,
 In secret, I'm sure.

I live not, I die not, but tell you, I must,
 That ages have passed since I first turned to dust.
 This paradox whence ? This squalor ! this splendor !
 Say, *was* I a king, or a silly pretender ?

Fathom this mystery
 Deep in my history.
 Was I a man ?
 An angel supernal ?
 A demon infernal ?
 Solve it who can !

—1 Samuel xix. 13.

License is only another form of compromise with the diabolical system of drunkard-making, and good men who have been deluded into favoring it are only lending themselves to the business of staying the power of prohibition, by which alone can the rum traffic be destroyed.

LICENSED.

Licensed—to make the strong man weak;

Licensed—to lay the wise man low;

Licensed—a wife's fond heart to break,
And make her children's tears to flow.

Licensed—to do his neighbor harm;

Licensed—to kindle wrath and strife;

Licensed—to nerve the robber's arm;

Licensed—to whet the murderer's knife.

Licensed—where peace and quiet dwell,

To bring disease and want and woe;

Licensed—to make this world a hell,

And fit men for a hell below.

Where we have a tent, God must have an altar;
where we have a house, God must have a church
in it.

SCRIPTURAL RIDDLE.

We left our little ones at home,

And whither went we did not know;

We for the church's sake did roam,

And lost our lives in doing so.

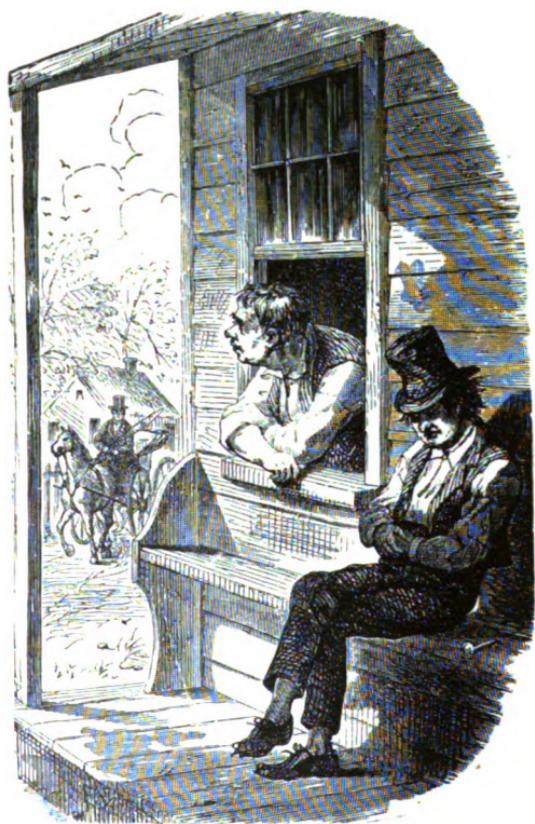
We kept straight forward on the road,

With all the wicked in full view;

We lived for men, we died for God,

Yet nothing of religion knew.

—1 Samuel vi. 7-16.



Rowland Hill used to say: "See there be no sermon without the three R's in it. Ruin by the fall, Righteousness by Christ, and Regeneration by the Spirit.

No man ever served God by doing things to-morrow. If we honor Christ, and are blessed, it is by the things which we do to-day.

THE SALOON.

It will tarnish your glorious manhood,
 And sow the wild seeds of disgrace;
 Then why deal with this terrible danger?
 Why enter this crime-haunted place?
 Much better to pass it a stranger,
 Than God's holy image deface.

Much better to gird on the armor,
 To fight Life's great battle and win,
 Than to lay down yourself on the altar,
 That burns in this temple of sin.
 Oh, strike for the right, and not falter!
 My son, O my son, don't go in!

He who stands with God stands at the center, and he alone can judge of the meaning of God's universe. You are not to imagine confusion because you can not see the real order which is about you. Your position may be at the very circumference of the circle, and not at its center. These diverging and converging lines which to your eyes make confusion, radiate in exquisite order from their true center, serving his purposes who made them.—*Rev. Isaac O. Rankin.*

The true unit of society is the family; and, as a rule, men and women are morally the product of the influences exerted upon them in the family circle. How important, therefore, that those influences should be Christian.

TUNE, BOYLSTON.

Mourn for the thousands slain,
The youthful and the strong;
Mourn for the wine-cup's fearful reign,
And the deluded throng.

Mourn for the ruined soul;
Eternal life and light,
Lost by the fiery, maddening bowl,
And turned to hopeless night.

Mourn for the lost; but pray—
Pray to our God above—
To break the fell destroyer's sway,
And show his saving love.

Mourn for the lost; but call—
Call for the strong and free;
Rouse them to shun that dreadful fall,
And to the Refuge flee.

OUT OR IN.

“Can not I be as good out of the church as in it? Can not I be as useful out of the church as in it?” asked Esther.

“No, emphatically no,” answered Mrs. Charles. “It can never be either safe or right to set up our private judgment against the express will of its divine Founder, and we can not expect a blessing

upon disobedience. The condition of growth and usefulness consists in separating ourselves from the world, and entering into covenant and fellowship with God and his people. The token of that covenant is baptism. 'Repent and be baptized' is the command. Repentance is not enough; we must own it by *joining* the people of God. Both stand upon the same authority. *Standing aloof* is no way of showing our allegiance and love. To remain an alien or a prodigal is a poor preparation and a worse position for doing good."

"But I am afraid that I shall not live up to my professions," said Esther.

"No one lives up to his professions here," replied Mrs. Charles. "No one believes, loves, obeys and worships the Father, Son and Holy Ghost as he should. And yet our Lord said: 'Go baptize all nations in the name of the Father, the Son and the Holy Ghost,' showing plainly that with true penitence and faith in Christ you are a fit subject for baptism, even though you are not able to practice everything which you profess. The scriptural standard is *perfection* not as an *end reached*, but the *end aimed at*."

THE CERTAINTY OF FAITH.

The rule for faith is to follow along the line of promise. What has been promised can be depended upon. Take any promise of spiritual good, and, if you need that particular thing, you can ask for it with confidence. There is no

need to first see the sign of probable answer. It is faith only when we do not see it; when it it appears, it is sight.

Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in exemption from suffering.—*Jennie Hemphill, Maysville, S. C.*

THE TWO HOMES.

One thing which constitutes intemperance such a preëminent curse is its desolating power over the family. It is the great and sublime office of the family constitution to nurture all the generous charities, all the gentle emotions and lofty purposes of which our nature is capable. And when all is moving harmoniously in the family circle, there is an educating, forming process ever in progress. The calm manliness of the father, the tender love of the mother playing in her countenance and beaming from her eye, the affectionate kindness of brothers to sisters, and the graceful gentleness of sisterly love—all send forth an influence which operates upon the hearts of all like the dew and sunshine and mild breath of spring upon the waiting gardens. But let the father become intemperate and desolation follows. The calm manliness is gone, the mother's eye fills with

tears of sorrow, the loving children stare with amazement. The Eden of home is changed to a gloomy wild.—*Isaac S. Suydam.*

Keep good, attractive books always at hand, especially in a family of growing children. Books mold the character of the child; be wise enough to have good books accessible.—*Mrs. Lucetta N. Suydam, San Jacinto, San Diego Co., California.*

Maiden, dost thou dream of bliss,
In a world so vile as this;
Sin and sorrow here are rife,
Saddening all the paths of life.

Labor not for worldly joy,
Earthly pleasures all will cloy;
Nobler, purer joys be thine,
All the wealth of love divine.

Soon thy soul shall reach the shore,
Where the storms of life are o'er;
In that region of the blest,
God shall give thee perfect rest.

Give him now thy youthful heart,
Ere the Spirit's power depart;
Then the purest joys shall be
Thine through all eternity.

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.—*Hannah Lee.*

It is as needful to trust as to pray; to believe that strength will come, as to reach out the hand of faith to receive it.

He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.—*Henry Spence, Jefferson, O.*

HONOR THE HOLY SPIRIT.

God promises to give the Holy Spirit to those who ask. Therefore pray God in Christ's name for the gift of the Holy Spirit. When he comes into the heart, he comes with all his influences and graces. Use scriptural language, and pray not for the influence of the Spirit, but for the Spirit himself.—*Yehgua.*

IN MY NAME.

In my name means something other and higher than *for my sake*. A man may go to a friend of mine and ask a favor for my sake under a general permission, but if he goes in my name he must have a special permission. He must be particularly recognized and sent by me, and my friend can not refuse him without refusing me. The Church, as yet, has not fully appreciated her high privilege to come in Christ's name and ask what she will, assured that it shall be granted.—*Rev. Dr. Hutton.*

GODLY FEAR.

Many men affect to despise fear, and in preaching resent any appeal to it; but not to fear when there is occasion, is as great a weakness as to fear unduly without reason. God implanted fear in the soul as truly as he implanted hope or courage.

Fear is a kind of bell or gong, which rings the mind into quick life and avoidance upon the approach of danger. It is the soul's signal for rallying.

Two water-drops that meet and mingle,
 No art of man can e'er make single;
 So wedlock's bond 'twixt man and wife,
 If formed in heaven, will last for life.

It is not disgraceful to any one who is poor to confess his poverty; but the not exerting oneself to escape poverty is disgraceful.—*Pericles*.

Do not form opinions blindly,
 Hastiness to trouble tends;
 Those of whom you thought unkindly,
 Oft become your truest friends.

Resolve to be on your guard during the day to speak evil of no one, to avoid all gossip, to have your conversation in heaven, to deport yourselves as citizens of the heavenly kingdom, to be contented, good-tempered, of good cheer, to deal justly and love mercy and walk humbly. In solitude to guard the thoughts, in society the tongue, at home the temper.—*Miss Lizzie J. Ewing*.

WHAT IS ETERNITY?

O Eternity! Eternity! how are our boldest and strongest lost and overwhelmed in thee! Who can set landmarks to limit thy dimensions, or find plummets to fathom thy depths? Mysterious, mighty existence—a sum not to be lessened

by the largest deductions; an extent not to be contracted by all possible diminutions! None can truly say, after the most prodigious waste of ages, so much of eternity is gone; for, when millions of centuries are elapsed, it is but just commencing, and, when millions more have run their ample round, it will be no nearer ending.—*Miss Gertrude Logan.*

He who gives little from his store,
If little be his means,
Treads on as far the heavenly shore,
As he who gives ten times the more,
If ten times more his gains.

Better is he who is above temptation than he who, being tempted, overcomes; since the latter but suppresses the evil inclination stirring in his breast, which the former has not.

I will tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, pharisaism; hate them as Christ hated them—with a deep, abiding, godlike hatred.—*F. W. Robertson*

FAITH AND UNBELIEF.

Faith seems to put the almighty power of God into the hands of man, whereas unbelief seems to tie up even the hands of the Almighty. "God is able to do for us exceeding abundantly above all that we ask or think." As to his willingness, "he that spared not his own Son, but delivered him up for us all, how shall he not with him

freely give us all things?" "To him that believeth, all things are possible," and in possession (1 Cor. iii. 21-23); but upon him who will not believe, even the Almighty can not bestow his richest blessings.

My impenitent friends, God would gladly enable you to smite your spiritual foes and secure an inheritance incorruptible, but by your unbelief he is hand-tied in his gracious purpose. Thus far you have lost through unbelief—pardon, regeneration, reconciliation with God, sanctification, spiritual discernment and development, heirship with Christ, the joy of God's salvation, his unspeakable peace, the assurance of faith, the hope of glory. Persist in unbelief, and you yourself will be lost eternally. Salvation is of grace through faith; and he who will not believe, God Almighty can not save.—*John A. McCoy.*

FITNESS FOR HEAVEN.

"Every one will get to heaven who could live there." This saying of an old divine was probably suggested by such Scripture truths as these: "There shall in no wise enter into it anything that defileth." "Without holiness no man shall see the Lord." If heaven were a Mohammedan paradise, then a voluptuary might enjoy it. If heaven were a region for digging and amassing gold and silver, a miser might enrich himself there. If heaven were a region of contests for superiority, an ambitious man might become

great in it. If heaven's service consisted in showy externals, a formalist would be an acceptable worshiper. But if heaven is inhabited only by the pure in heart, the unregenerate, the unholy, would never feel at home there. "Except a man be born again, he can not see the kingdom of God." "Blessed are the pure in heart, for they shall see God."—*Miss Adella J. McIntyre.*

Expect great things from God, and also expect the least things; for the great test of faith is shown in the least matters.

Our piety must be weak and imperfect if it deliver us not from the fear of death.

I find that doing the will of God leaves me no time for disputing about his plans.

Pleasure admitted in undue degree enslaves the will.—*Miss Mary Candor.*

DECISION.

A fixed, inflexible will is a great assistance in a holy life. Satan will suggest a thousand reasons that we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in things of religion! He who is easily shaken

will find the way of holiness difficult, perhaps impracticable. A double-minded man—he who has no fixedness of purpose, no energy of will—“is unstable in all his ways.” Ye who walk in the narrow way, let your resolutions be unalterable. Think of the blessed Savior. “My God, my God, why hast *thou* forsaken me.” Though he was momentarily forsaken, at least so far as to be left to anguish inconceivable and unutterable, his heart nevertheless was fixed, and he could still say, “My God, my God.”—*Rev. James M. Shields, Orrville, Ohio.*

MAKING THE BEST OF THINGS.

We excuse a man for an occasional depression, just as we endure a rainy day. But who could endure three hundred and sixty-five days of cold drizzle? Yet there are men who are, without cessation, sombre and charged with evil prognostication. We may be born with a melancholy temperament, but that is no reason that we should yield to it. There is a way of shuffling off the burden. In the lottery of life there are more prizes drawn than blanks, and to one misfortune there are fifty advantages. Despondency is the most unprofitable feeling a man can have. One good laugh is a bombshell exploding in the right place, while spleen and discontent is a gun that kicks over the man that shoots it off. Listen for sweet notes rather than for discords. In a world where God has put an exquisite tinge upon

the shell washed in the surf, and planted a paradise of bloom in a child's cheek, let us leave it to the owl to hoot, and the toad to croak, and the fault-finder to complain. Take outdoor exercise, and avoid late suppers, if you would have a cheerful disposition. The habit of complaint finally drops into peevishness, and people become waspish and unapproachable.—*Rcv. W. J. Palm, Alexis, Illinois.*

PERSONAL ACTIVITY.

Personal activity, in its influence upon the feelings and interests, is what circulation is to the blood and the uprising sap to the tree. Mind and heart quicken with the energies and steps, and they grow dull when sloth asserts its sway. The forces of nature show their power, beauty and beneficence when in action; and when they are dormant or exhausted, decay and death appear. Man, as the lord of the earth, was created for activity, growth and achievement, and when he becomes unenergetic and inactive, he is no longer a representative of his race.—*P. B. Cole, Turin, Ga.*

If there be no enthusiasm in us for the diffusion of the gospel, or the conversion of sinners, it is plainly apparent that we have not the spirit of Christ. And one said: "They who have not the Spirit of Christ are none of his."—*Miss A. C. Ramsay, Wewoka, Ind. Ter.*

THE END.

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